

Peter Lougheed: remarkable career closes

Paul De Groot

Not many politicians have the pleasure of quitting while they are ahead, but that is unquestionably where Alberta's Peter Lougheed was when he announced his resignation last month.

Alberta's premier since 1971,

Lougheed has had a remarkably even and successful career. From the time he won a seat in the legislature in 1968 until today, his popularity climbed steadily.

In the 1982 provincial election, a mere

2,000 votes separated Lougheed from a clean sweep of all 76 seats in the Alberta legislature, a phenomenal achievement in a province of Alberta's size.

The reasons for such success are difficult to pin down. They have as much to do with the quality of the Alberta electorate as they do with Lougheed himself.

While confident as a public speaker, he is not a charismatic personality. In off-the-cuff situations he tends to

ramble, although as Bill Davis and Mackenzie King demonstrated, sharp repartee is not essential for a successful political career.

Neither was Lougheed a populist. Outside of an election campaign, his public appearances were limited to party events or meetings with businessmen or professional groups. He rarely appeared on open-line radio shows, and when he did, answered questions which had been submitted in advance.

Never a prisoner of politics

Lougheed's greatest political asset was that he never became a prisoner of politics. His entry into the field came from a sense of civic duty, like his early involvement in the Calgary Olympic committee. He maintained close contact with a tightly-knit circle of utility and petroleum industry executives, corporate lawyers and others in the Alberta economic establishment, but



Peter Lougheed

not necessarily in its political establishment. Several of these people, in fact, are not Tories; many were boyhood friends, able to tell him rather honestly, which way the political winds were blowing.

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America's illiterate population gets a chance

LOS ANGELES, Calif. (EP) — A revolutionary reading program believed capable of putting the largest dent in history in America's illiteracy rate was unveiled today by The Christian Broadcasting Network.

The nationwide project, called "Heads Up," aims initially at inner-city children who largely are deprived, according to Dr. M.G. Robertson, CBN president, who made the announcement. In many instances, Robertson said, children will be fed while they learn to read and write.

Branding illiteracy one of the nation's most insidious social evils, Robertson said America's 27 million functional illiterates can be taught to read — and that CBN is the catalyst to get the job done.

Pilot programs already are under way. In one instance, students whose scores were 84% below the national reading norm have shown a dramatic rise

after studying under the CBN program.

Seeking private funds

As the first step towards its goal, Robertson announced the opening of "Heads Up" pilot summer reading carnivals in Watts and the greater Los Angeles area, in New York, Detroit and Houston. More than 1,000 students are enrolled at some 50 locations in the Los Angeles area alone.

The revolutionary method used to teach reading in the "Heads Up" program is termed "Sing, Spell, Read and Write." To date there hasn't been a single failure with it, according to its developers.

CBN has committed \$1 million in seed money to launch "Heads Up" nationally and is seeking matching funds from the private sector, Robertson said. No government money is involved. "With only \$1 million in the next three years we can halt the alarming

growth of illiteracy," he added. "With \$10 million, we can roll it back."

The launching of "Heads Up" is "one of the most significant efforts in the nation's history to slash illiteracy and, at the same time, greatly reduce the nation's unemployment rate and prison population," Robertson said. Studies show that illiteracy correlates with unemployment and poor-paying jobs as well as with criminal activity. More than 60% of the prison population cannot read, and 85% of all juvenile delinquents who go to court are illiterate.

America's functionally illiterate — adults who cannot write a cheque, address an envelope or interpret a bus schedule — cost the nation more than \$224 billion a year in welfare payments, crime, incompetent job performance, lost tax revenues and remedial education. American industry alone spends \$40 billion a year in remedial education for its workers.

State control of schools denied

Henry de Jong

MONTREAL, Que. — Catholic and Protestant school board administrators are jubilant at the decision by Mr. Justice Brossard of Quebec Superior Court that declared the Quebec government's Bill 3 unconstitutional.

Bill 3, passed on December 24, 1984, stripped school boards of their property and personnel and set a deadline of July, 1986 for abolishing most denominational school boards and setting up French or English-language commissions.

"Bill 3 was an attempt at state control of the schools," said John Simms, president of the Quebec Association of Protestant School Boards. "We decided to fight that, and we knew we had constitutional guarantees."

The judgment will have effects reaching outside of Quebec, said the QAPS's lawyer, Collin Irvin.

The case used section 93 of the Constitution Act of 1867 to protect minority education rights. Under this section, school boards that existed in Montreal and Quebec City before 1867, and dissident (minority) boards set up after that time are protected as denominational schools.

Judge Brossard issued an injunction against the implementation of Bill 3 until a final decision is made, likely in the Supreme Court of Canada.

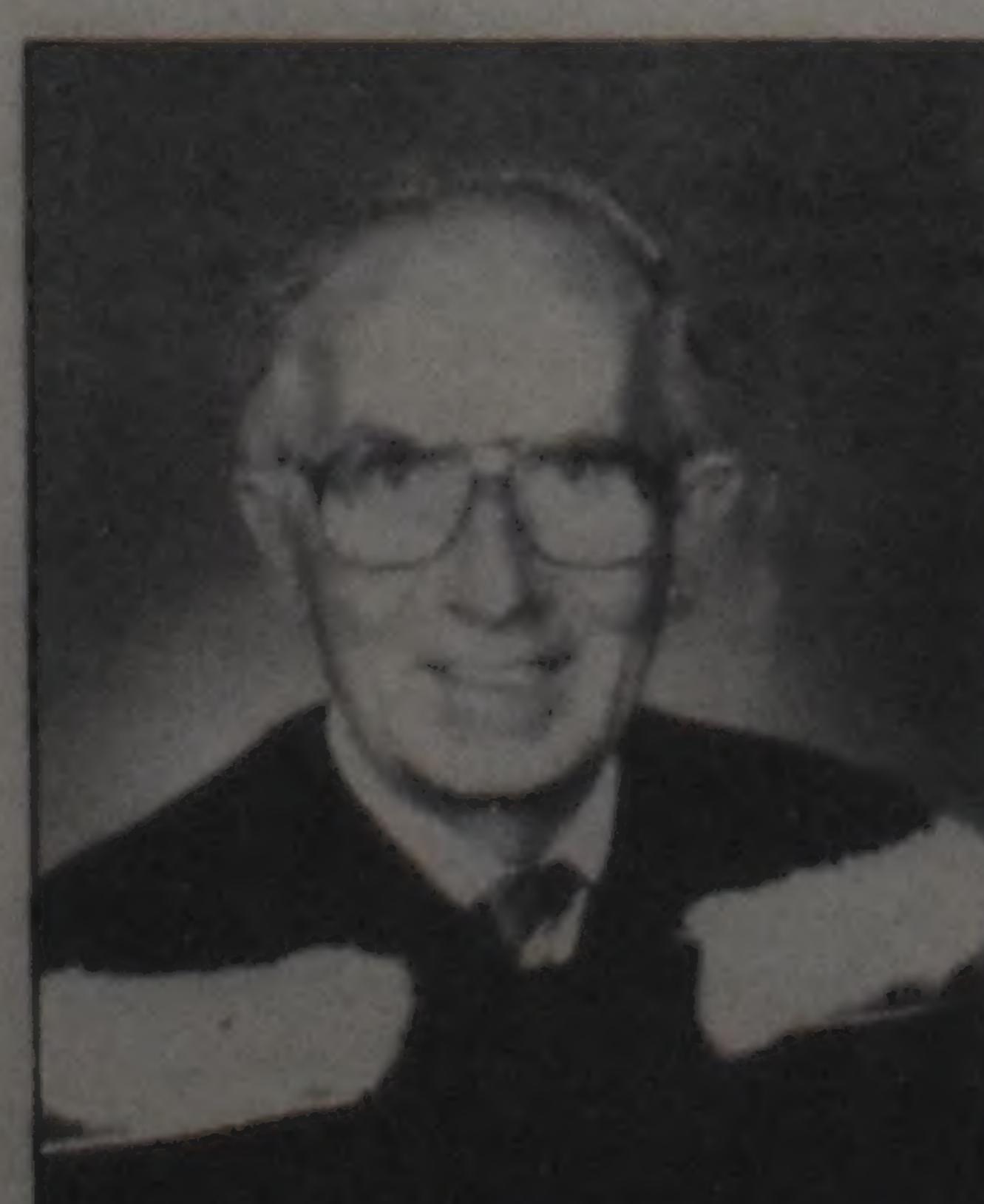
He didn't want to be bored

Margaret Griffioen

TORONTO, Ont. — Casper VandeRiet graduated from the University of Toronto this past spring with a BA in history. Like many students, his part-time study over the past six years was encouraged by his wife, Catharine, who even helped type his essays. And like many students who earn a BA, Mr. VandeRiet hopes to continue his studies and get his honours BA, after he and Catharine take a trip this summer to Europe.

Unlike many university students, Mr. VandeRiet is 75 years old.

On June 17, Mr. VandeRiet received his diploma along with over 300 other graduates. He does not like to publicize



Casper VandeRiet, BA

his accomplishment (nor did he want *Calvinist Contact* to mention that the audience at graduation gave him a special round of applause), as he does not consider it so "special" that it deserves to be reported in a newspaper.

For him, it was a chance to do something for which there was never time in the past; "I had to work at a young age in Holland after graduating from high school (known as the Hoge Burger School). And then there was the war, then working as a tax consultant, for which I had to do some studying, of course. And then immigrating to Canada and then working again"

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Editorial

How revolting do you find apartheid?

The Canadian government has imposed economic sanctions against South Africa. External Affairs Minister Joe Clark explains that "there is a rising tide of revulsion in Canada and elsewhere at the injustice of apartheid. We cannot accept that the majority of South Africans should remain on the outside, deprived of dignity and human rights," he said.

Most Reformed Christians in Canada and the United States have by now developed a strong distaste for the apartheid system and would like to put a distance between themselves and the policy developed and administered by a largely Calvinistic government in Pretoria. Several of these will applaud the action by the Canadian government. In fact, some may think it is still too little.

What Reformed churches have done

The two largest Reformed denominations of North America have made pronouncements on apartheid. The Reformed Church of America wrote a letter in 1980 to the Dutch Reformed Church in South Africa (NGK), saying that apartheid was not part of God's creation plan and that it was evidence of sin instead. It began a special relationship with a black church in 1976, and broke relations with the NGK in 1982. The Christian Reformed Church went on record in 1984, saying that the practice of apartheid is a sin and the theological defence of that practice, a heresy. It did not feel free this year to cut ties with the Reformed Church of South Africa, since the latter is somewhat ambiguous in its stand on apartheid, and includes a large segment of black churches.

No other Reformed denomination in Canada (Canadian Reformed, Orthodox Christian Reformed, Free Reformed and Netherlands Reformed) has made a pronouncement on the matter. These churches are more inclined to be preoccupied with a doctrinal agenda that does not easily include an evaluation of attitudes with political or socio-ethical overtones. Another way of putting it is that these churches are more comfortable dealing with personal morality than with corporate morality, with biblical knowledge than with biblical lifestyle.

Copying the world?

Some Reformed Christians don't want to speak out against apartheid, because that would be like conforming to the world. It's fashionable to be anti-apartheid; therefore, it must be wrong. Some look at the Reformed Church and Christian Reformed Church and their positions on apartheid with some degree of pity. One minister from a church other than RCA and CRC said, "I'm happy that our church does not have a position on apartheid." You could hear the self-congratulatory tone in his voice — "Lord, I'm grateful that my church is not like those publican churches who speak out against apartheid."

But isn't it peculiar that Canadian public opinion is also getting stronger in its opposition to neo-Naziism? This is owing largely to the publicity given to two court cases involving Ernst Zundel and Jim Keegstra. Yet, who would want to be soft on neo-Naziism, even though it has become somewhat fashionable to come down hard on it. One may wonder whether there is a Reformed person or church in the world who, having lived through the oppression and brutality of the Second World War, would want to be related to a church that condones Naziism.

Reformed people detest Nazis more than they have ever supposedly detested Anabaptists! Naziism, like apartheid, is a system built on racial segregation and racial preference. Yet, it too had many positive sides, and was morally rather strict. German troops were highly disciplined and seldom resorted to plunder or rape in the countries they occupied. But did that ever

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fool a truly Reformed person into thinking that Naziism was not so bad?

How deep does the revulsion go?

Whether there is "a rising tide of revulsion" among Canadians on the question of apartheid, is probably saying too much. Even though we may dislike the practice of apartheid, few of us get terribly wound up about it. That is so partly because we do not really understand what it is to be humiliated as a result of our racial classification. Most of us belong to a racial group that has wielded political and economic power for many centuries ... and it feels comfortable.

We should not be too easily impressed with those who have the "right" position on apartheid. Going on record in Canada as being opposed to apartheid does not cost very much. It makes us look better in the eyes of the world, and our standard of living is not in the least affected. Talk about a bargain in the market of reputations! No, tell me whether you give greater honour to the member of your fellowship that lacks honour, or to the neighbour on the street that others look down on, and I will tell you whether you find apartheid revolting.

Cry for the beloved country

We approve of the proposal by the Canadian government to apply economic sanctions. But we do so without any sense of rejoicing. If these sanctions will ever be effective, they will hurt especially the poor, who are by and large black. But there is another hurt implied in economic sanctions. White South Africans understand by now what it is like to be rejected by millions of people in the world. Economic sanctions drive home more firmly the message of alienation and rejection.

In a sense, it does not matter what we think of these sanctions, whether they are effective in and of themselves, whether we like them or not. They are obviously but one little cloud in the huge thunderstorm that is gathering around South Africa. Unless the ruling citizens in South Africa repent, God's wrath over apartheid is coming as surely as night follows day.

And that should make us stand in awe, in fear and trembling.

We love our South African brothers and sisters, black and white, whether they are for or against apartheid. We stand next to them, equally guilty, equally in need of forgiveness. May God have mercy on us all.

Letters

Not translation — but advisory committee

In the June 28th issue of *Calvinist Contact*, page 11, you made an error in the reporting on the Belgic Confession. Under the heading "New look confessions moving towards 1986" you stated regarding art. 36, that Synod acceded to the majority report.

However, it was not the majority report of the Translation Committee, but the majority report of the advisory committee, of which I was a member.

We recommended that Synod indeed leave the translation intact, but that the whole sentence would be placed in a footnote in order to preserve the historical integrity, while at the same time indicating that we do not believe

the statement to be correct. In that way it is not part anymore of the official creed of the Christian Reformed Church, but everybody can check the history of the article.

Synod accepted our recommendation.

Jan de Koning,
Willowdale, Ont.

Indian giver

It should be transparent from my short review of *The Sexuality of Christ in Renaissance Art and in Modern Oblivion* (C.C., June 14) that Steinberg's attention is towards the genitalia of Christ in Renaissance art works. It's helpful that Mr. Edwin Plantinga in his letter (C.C., June 28)

JUST A MOMENT/HERMAN PRAAMSMA



*"Two chambers has the heart,
Wherein dwell Joy and Sorrow;
When Joy awakes in one,
Then slumbers Sorrow in the other.
O Joy, take care!
Speak softly,
Lest you awaken Sorrow.*
(Herman Neuman, 1806-1875, *The Heart*)

What a mixed-up affair life is.

People used to say of pastors that they must have difficult moments from time to time, like when they have to attend a funeral in the morning and a wedding in the afternoon. And this is so. But I'm afraid the application goes far beyond clergypeople and touches us all.

There are so few families I know that do not have their private sorrows. Perhaps it is a child who died in infancy, maybe a brother who is alcoholic or a parent who for some reason stopped believing. And every time there is celebration of some kind these things cast their shadow. And still it goes beyond this as well.

All of us, without exception, lives within the limitations of a broken world. We have our happy moments and our celebrations and feelings of fulfillment, but there are all around us signs of sorrow, and a thousand unanswered (perhaps unanswerable) questions.

Whether we think of children in the Middle East who live with war each day, or the people of Ethiopia who have hunger and starvation to cope with, or whether we stay closer to home and contemplate cancer eating away at the life of a good friend or a spouse that died suddenly at a young age.

What a mixed-up business life is.

Our joys are real, but never total. Perhaps that is why we should celebrate to the full the joys that come our way. Savour it as a small sign of the full joy that is to come. A kind of down payment, a promise.

And we should feel free to express our grief at equally real sorrow. Signs that what is to come is not yet here now. We may express our anger and our sadness at what is broken and not in harmony with the intent of God for His world. But always in the knowledge that we expect and await healing and shalom.

What a confusing world at times.

We don't have all the answers. Yet, what a great privilege that we can be happy in this real world, and what a blessing that we can also shed tears without giving in to despair. For we are Kingdom people.

Kingdom people may experience and express love, hope and faith. And they may point, always point, the way to the future of their King. Especially in their grieving and their rejoicing.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500

Longer Letter

Questions for Marian Van Til

One of our readers wrote our film reviewer, Marian Van Til, a letter. In it he poses four questions. Ms. Van Til responds to the letter in the article that follows.

Q1. Hollywood movies are not produced to further the cause of Christ and His kingdom; so can you really regard yourself as an instrument of the Holy Spirit reviewing and recommending (or not recommending) Satan's works of darkness?

Q2. The Billy Graham Association, 100 Huntley St., and Gospel Films, Muskegon, Mich. produce feature length Christian films and movies for the glory of God, and to draw people closer to Christ. Why not switch to Christian film summaries instead, and edify the body of Christ?

Q3. Did Calvinist Contact request you to write "Cinema Summaries," or did you volunteer this "service" yourself? Either way, it encourages movie going.

Q4. Did you seek God's will on your knees in prayer about running such a feature as "Cinema Summaries," or did you let your old nature decide on its own: "This is what I want to do; attend and review movies. My will, not God's, be done!"

Remember I'm asking questions, not judging!

Peter Tensen,
Brantford, Ont.

Response to Peter Tensen

Re: rationale for film reviews

Films are undeniably a gripping medium. Because they come to us both visually and aurally, they evoke swift and powerful responses. They seem to engulf us emotionally in a way in which no other art form (except music,

to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may be

published to meet editorial requirements.

Unsigned letters will not be published but names may be withheld upon request.

For that reason I share your concern over how (secular) movies influence the lives of Christians.

And that is precisely why *Calvinist Contact*'s directors, editorial advisory board, editor, and editorial staff have agreed that providing film reviews is a "service."

Because film is so immediate and emotionally grabbing, it seems to be particularly susceptible to Devilish control. But you give Satan too much credit. He does not own the film industry. Nor will he even control it if we are vigilant. That vigilance may mean helping develop Christian film. But it may not mean, through avoidance or outright condemnation, consigning all "Hollywood movies" to hell as "Satan's works of darkness."

Church pronouncements

The Synod of 1966 of the Christian Reformed Church — the church to which the majority of our readers belong — declared (almost 20 years ago!) "the need for film critique in the Reformed community." That synod placed "upon the Christian community — in distinction from the church — the solemn obligation to go to work in this field. The idea that our colleges might introduce courses in the subject of cinematography and that our church publications might provide reviews is worthy of further consideration. There is urgent need for providing guidance and information and for the development of good Christian taste in these matters." (Acts of Synod 1966, p. 341).

When the CRC's denominational weekly *The Banner* began, near the end of Dr. Lester De Koster's editorship, to publish movie reviews, two classes

Continued on page 16...

spelled it out so straightforwardly.

However, I would like to ask a question about Mr. Plantinga's abstruseness: Why does he take away in the last sentence of his letter what he so graciously gave me in his first sentence?

Mary Leigh Morbey,
Waterloo, Ont.

Synod 1985 maintained mandate limited to mentally retarded

The decision by Synod 1985 of the Christian Reformed Church not to revise the mandate and name of the Service Committee with Retarded Persons to incorporate other disabled persons is both insulting and a deliberate choice to remain ignorant.

As a parent of a severe to profoundly deaf daughter and as the initiator of Overture No. 13, adopted by both the Emmanuel CRC of Calgary and Classis Alberta South, I am as much appalled by the stated grounds as the decision itself.

The official reasons for rejecting the proposal of specialized services to a wider range of disabled persons includes: the limit of the Committee's mandate to mentally retarded persons, a

group of persons unable to speak for themselves, the limited resources available to the Committee, the broader applicability of the Committee's documents and services and the planned expansion of the Committee's goals in 1986-87.

First, the grounds are seriously flawed. For instance, there are many deaf persons who do not speak at all; their communication with hearing persons is through interpreters using sign language.

Further, the Overture assumed that simple logic would result in the necessary resources following the

proposed expanded mandate and revised name.

The suggestion that materials presently available have a broader applicability than the mentally retarded is not particularly germane to the argument since no one asked for unnecessary duplication. The Overture merely acknowledges that special materials and training may be required for persons other than the mentally retarded. For instance, the blind need materials in a form suitable for their particular disability. Likewise, some hearing disabled need special materials and instruction.

Secondly, the adoption of a "borrowed" resolution on disabilities is at its best mere tokenism and at its worst

hypocrisy when, "We (Synod 1985) pledge ourselves to overcome three barriers: 1. the attitudinal barriers which make persons with disabilities feel unwelcome; 2. the communication barriers in sight, sound and understanding which may impede participation; and 3. the physical and architectural barriers which make it difficult for persons with some disabilities to enter."

Finally, it is to be hoped that Synod 1986 will act to give substance where Synod 1985 shattered its own shell.

Jake Kuijen,
Calgary, Alberta

Pontius' Puddle



Special Report

Concerned voices question Redeemer plans

Bert Witvoet

The annual meeting of Redeemer College held in Burlington last April saw the membership approve the purchase of a property and the development of a new campus in Ancaster near Hamilton, Ontario. During the discussion, questions were raised about the speed of development, uncertainty about how much the project would cost and how money would be raised.

Assurances were given at the meeting, but doubts have not gone away, it seems. One person who is afraid that Redeemer may price itself right out of the market is Eugene Kruyssse, an accountant from Mississauga. He believes that present facilities, though not ideal, will be adequate and much more economical for another three years or so.

Use present space

In a statement submitted to

Calvinist Contact, Kruyssse points out that the present elementary school leased to Redeemer was designed for 766 elementary school students. There are 24 classrooms, a library and an auditorium. Next year's expected enrolment at Redeemer will be 250 students.

Redeemer staff and students should be able and willing to put up with some inconvenience, in order to save half a million dollars a year, says Kruyssse. He recommends that the sub-letting of school facilities be ended and that the administration be moved elsewhere to make room for more classrooms.

He further believes that the idea of building student residences should be abandoned, because it costs \$315 more per year per student to own than to rent.

More information

Another person who spoke

up at the April membership meeting was Robert Vander Vennen from Agincourt. When reached by telephone, Vander Vennen told *Calvinist Contact* that he was still concerned about the large sum of money that will be required to go ahead with building plans. He feels that the community needs to have more information about how nearly 13 million dollars is going to be raised by the college.

According to Vander Vennen, Redeemer is going about it the wrong way. Instead of first seeking loans they should be going for donations and then see how much they need to borrow. As of now, the plans are too vague, he said.

Vander Vennen, who has been in a similar situation while teaching at Trinity College in Chicago, wonders if it is true that there is not enough space for 300 to 350 students in the present Redeemer facility.

"I feel very positive about the needs of Redeemer College and its goals," he adds. At the same time he worries about the speed with which development plans seem to be going ahead.

Good stewardship

Harry Houtman from

donate towards the building of a new campus.

Redeemer responds

Dr. Dick Kranendonk is the man in charge of finances at Redeemer College. He addressed himself to the questions that have been raised by some of the members. He denied that the financial plans were too vague. "Every eventuality has been taken into account," he said. "People have to understand that the mortgage we are assuming is not the conventional type. It is an indexed price level adjusted mortgage. The operating budget will not be affected by one cent."

He further mentioned several people on the Redeemer board who have studied the whole matter and are financial experts, among them Mr. Nick Van Duyvendyk, Assistant Deputy Minister of Finance for Transport Canada.

The idea that the present facilities can be used for another two or three years he dismissed as "utterly impossible." "Every nook and cranny is in full use. We even had to take the washroom out of the staffroom to make the staffroom larger." He said that portables are not allowed

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schools and churches in the area.

The \$8.2 million mortgage assumed on the strength of RRSPs will be amortized over 30 years, explained Kranendonk. "The rent we now pay for our facilities will pay it off."

The mortgage of \$8.2 million leaves \$4.8 million of the \$13 million it takes to build the new campus to be raised from donations, of which \$1 million has already been donated. In other words, what Redeemer will be seeking from the community in cash amounts to \$3.8 million.

Smaller phases?

As for the suggestion that Redeemer build its campus in smaller stages, Kranendonk said he did not know how to do that. According to him, Calvin College has taken on single projects that in today's money would cost \$13 million. The only planned building which goes beyond the requirements for 500 students is the 1000 plus seat chapel-auditorium. "People have urged us not to build small in this part of the campus," he said. "The Reformed community needs a convention and retreat centre. The income from a multiple use of the facilities has not even been calculated into our budget."

Kranendonk felt that Houtman was wrong in assuming that buying an apartment building would be cheaper than building student residences. Besides, he did not think it economical in the long run to continue to bus in students. There are also local zoning restrictions, he said.

Both President Henry de Bolster and Dr. Dick Kranendonk believe that the course which Redeemer College is following as it plans to build a new campus, a project which they expect will take two years, is a responsible and exciting course of action.



Artist's drawing of the new campus

Toronto was another member of the Redeemer College association who raised questions at the membership meeting. He too still has many questions.

To answer to this reporter's query, he said that he was concerned from a stewardship point of view that Redeemer build a \$13 million dollar complex to accommodate 500 students. College is more expensive than high school, he says, but this difference is too great.

His estimate was that one can buy apartment buildings for half the price it costs to build them. He would like to see Redeemer proceed as Calvin College in Grand Rapids has proceeded in the past, building parts of the campus stage by stage, raising a million or so dollars at a time.

Also he would like to see more capital raised in the industrial sector so that there will not be as much dependence on the little guy in the community.

He too said that he wished Redeemer well, and would be glad to direct someone to

on the premises, and that moving the administration would gain only one-and-a-half classrooms. "There is only one science lab, which is totally inadequate and the library is bursting out of its seams."

Using RRSPs

Kranendonk pointed out that the cornerstone of the financial plans is the request to supporters of Redeemer College to designate their Registered Retirement Savings Plan for use by Redeemer College.

A conservative estimate has it that there are between 30 to 40 million dollars in RRSPs in the Reformed community in Ontario, sitting in Trust funds. Redeemer hopes to be able to attract 8.2 million of that for their building plan. They have about 2 million now.

"This is not taking money away that could go to other causes," said Kranendonk. He did admit that there might be an element of competition with the Christian Reformed Church Extension Fund of Classis Toronto, which uses RRSP funds to provide loans to

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News

Pressreview

"Change and decay in all around I see." First Davis left, then Levesque, and now even Lougheed is throwing in the towel. Things will never be the same — which is probably a good thing.

It's cucumber time in politics; the gentlemen and ladies of the Hill have gone home to reconvene in September. They all hit the "barbecue circuit," as John Turner describes it. It has been a slow session. Not much work got done — 48 draft legislations passed into law, with only two major ones among them. Foreign investment control was loosened, the Indian act was changed, and of course the word "titmouse" was introduced into parliamentary language. Prime Minister Mulroney, who looks evermore like President Mulroney, complete with the seal of

Canada on his inseparable lectern and flag on his limo, is at Harrington Lake where he will entertain Bobby Orr and other famous people. In his fight with the country's growing grey power about pension de-indexing, mighty Mulroney bit the dust, and he went down for the count.

The government has, however, found another way to make life a little harder for its senior citizens by repealing the federal sales tax exemption on over-the-counter medicinal products. This is one of the ways in which the government hopes to reduce its deficit. Ottawa runs into the red at a rate of \$35 billion annually. The government battles this shortage by allowing \$500,000 tax-free capital gains and taxing aspirins. Nice move!

The debate which occupies

many politicians in the country concerns free trade. The government proposes at least some loosening of our trade relations with the US. The cabinet has this item high on its list of discussion priorities. The Canadian Labour Congress, however, has come out strongly opposed to the whole idea. McDermott pulled all the stops of his vocabulary in condemning the government's intentions.

Employment Minister Flora MacDonald unveiled six new programs in Ottawa's \$2.1 billion job-creation and retraining budget. The programs shift the emphasis to training rather than to the actual creation of jobs. It is a move which I endorse. Job creation by the government usually comes down to this: one group of

people digs a hole which is to be filled again by another group. So Flora MacDonald, my own beloved M.P., is *Calvinist Contact's* winner of the week. Losers? We have two for you. The first is the Canadian Forces tank platoon which pretty well finished last in the competition held in Germany. (The Dutch by the way finished second behind the West Germans). Our second loser of the week is the credit company in England which cited Queen Elizabeth as a bad credit risk. Phooey on both of them.

The Post Office has initiated a new service which will increase its efficiency. There is now a four-hour seminar for letter carriers in which the discussion centres on reasons why house pets attack. After our mailmen are thus educated you will see how delivery will truly improve.

Mormon Temple in that country. If only now they would give me a visa for this summer when I hope to visit all the places which figured in the life of Martin Luther.

General Motors sold 20 Cadillac limos to China; and Castro, as predicted on this page earlier, made it official — he wants his brother to succeed him. Not of course because he is his brother, but due to Raoul's experience and revolutionary merits. They all sound the same whether the speech comes from Ottawa or Havana.

Plans for a summit meeting between Gorbachev and Reagan have been approved in both capitals. The final decision to proceed depends on events of the next four months, in particular on the progress of the US-Soviet arms talks in Geneva.

And so we start the summer. Empty rows of seats in Parliament and empty seats in the churches. I hope that everyone may come back with new vigor, and willingness to serve. Do give my regards to Smokey the Bear when you see him.

Carl Tuyl is pastor of the Christian Reformed Church in Kingston, Ontario.

Cross-Canada cyclist meets accident

Bert Witvoet

WINNIPEG, Man. — He was "pedalling for pennies" in support of The King's College in Edmonton, and almost at the Manitoba-Ontario border, when he took a bad tumble that could have left him paralyzed for life. Richard Remund does not remember how it happened, but one moment he was riding his cycle and the next moment someone was looking down on him and he was carried into an ambulance.

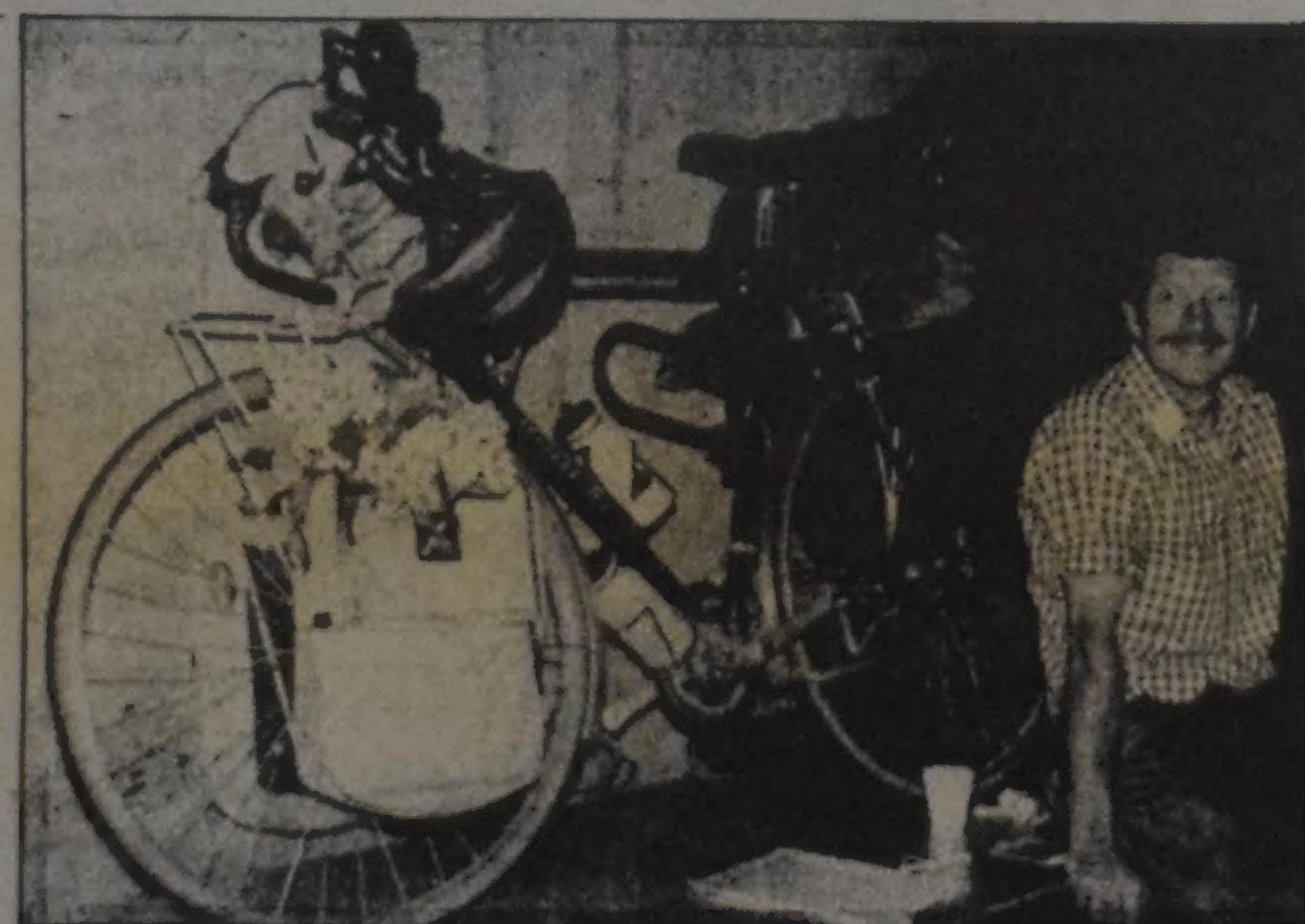
Love for biking and education

Richard is a single man in his late 30s, who used to work on a dairy farm in Switzerland and is now a custodian with the provincial legislature in Alberta. He attends First Christian Reformed Church in Edmonton. Although not Christian Reformed himself, he identifies very much with the CRC and with The King's College. His father was an educator in Switzerland.

This summer Richard was hoping to cross Canada, leaving BC in the middle of June. From Victoria to St. John's, Newfoundland, is about an 8,000 km trek. Richard hoped to cover the distance in two months. He wanted this challenge because he loves biking, but also because he thought it a good way to raise funds for the college he supports. He was at a table at the 4th Annual Spring Bazaar of The King's in order to take sponsors. For a penny or half a penny a kilometre, people could rally behind him.

A stick in his wheel

Being an experienced biker and in excellent physical condition, Richard Remund covered the distance between



Richard Remund at the fourth Annual Spring Bazaar

Victoria and Winnipeg in two and a half weeks, averaging about 200 km a day. He was near a little town called Piney, Manitoba, near the US and Ontario borders, when his trip was suddenly halted.

It was 8:30 in the morning of Tuesday, July 2. Richard was well on his way to cover another 200 kilometers when something happened. Richard does not know or remember what it was that happened, nor does the RCMP who later investigated the scene. The police did say that they found a stick in his front wheel, and suspect that he may have been upended by it.

A passing motorist found Richard lying on the roadside and called an ambulance. He was first taken to a hospital across the US border in Rousseau, Minnesota. But because of severe abrasions he was taken back to Canada to a hospital in Winnipeg.

He was diagnosed there as having a fracture of the neck and of the back. Dr. Ray Postuma, who is Head of Pediatrics at the Health Sciences Centre where Richard was taken, took a special interest in him, being a supporter of The King's College himself. He reported to

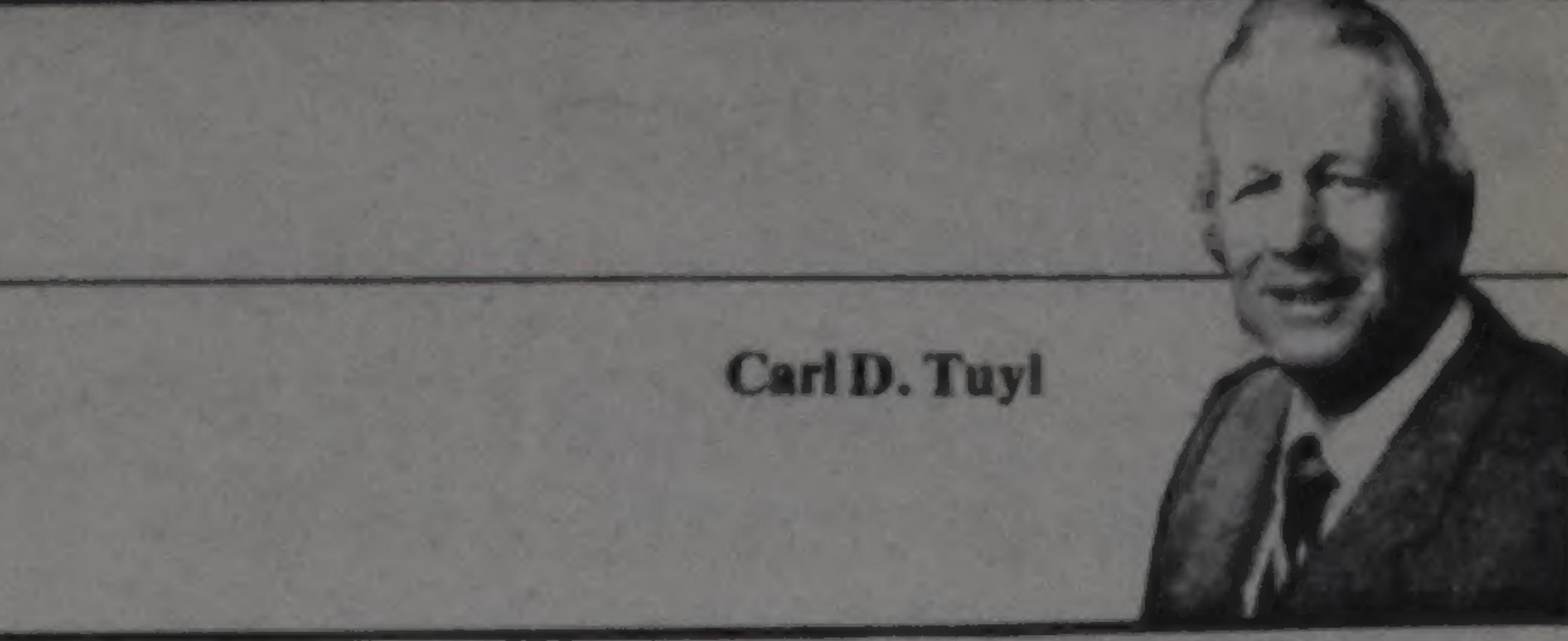
Calvinist Contact that the fractures were stable and that there was no neurological damage. "Richard is very grateful that he is not more seriously hurt and that the Lord has spared him from that," said Dr. Postuma.

Continued sponsorship

He referred to Richard as "a very interesting fellow" and expressed the hope that people would still sponsor him for his efforts and for the 3,000 and some kilometres that he has already covered. He doubted whether Richard would be able to continue his journey this summer. "He needs to be on his back for a total of four weeks and then needs more rest after that," he explained.

Richard Remund has been overwhelmed by the cards and flowers that have been sent to his hospital bed. Those who still want to sponsor his campaign can do so by writing to:

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Carl D. Tuyl

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Church

Marian Van Til, page editor

Pastoral Pondering Summer encounters of the pastor kind

John Tenyenhuis

I hope these hints for proper etiquette will not reach you too late should you happen to meet your pastor while he's on his summer vacation.

Just suppose you get a glimpse of his legs protruding out of a swimsuit and your inclination is to chuckle. Don't. Even if you wanted to question now if this is a man of stature, remember the beautiful feet of him who brings good news. No matter what you see, these are beautiful legs... (by extension).

Sit-down profession

I cannot presume to write of the beauty of all ministerial girths in all the churches of the land; but remember with sensitivity your pastor's primarily sit-down profession: preparing sermons, teaching, leading, counselling, visiting. You expect a lot from your pastor; allow him this time of freedom of exposure. Try not to snicker or say things like, "you look a lot better in your suit or preaching robe."

Then you might happen upon his campsite and note a modest tent or even a dilapidated trailer. Don't forget he's roughing it. He needs the change from the huge parsonage you provide. There is no phone or study in such camping parks so your clergyman is in a state of bliss. Besides, he has stewardly images to keep so possibly he leans towards primitive recreation.

Home sweet home

On the other hand, should you spot on his lot some huge well-fitted trailer, or even a mobile home, your camping clergy is justified. Your winnibagoed man of the cloth ought not to be begrimed. This might be the only home he really owns, however gaudy. (Be on guard though for the signs of ministerial fatigue should he have those plastic pink flamingoes on his campsite).

A few more pointers:

Don't misinterpret a look of disdain by the pastor's family if you run into them in some remote area, they want only to protect their husband-father from "shop talk."

If your pastor is at waterside, fishing, don't be critical of his non-existent catch. He's fishing for peace and quiet — being rejuvenated to be a fisher of people. Even if the worm is long drowned, or the lure all wrong, this is spiritual renewal!

He does not want to preach (read ought not to preach, even if he wants to). Please don't ask.

If you don't query whether he's a "twicer" while on holidays, he won't ask if you are.

Above all, wish him a restful time. All year long he is impelled by God's Word and Spirit to invite you to a restful relationship with the Lord, a Gospel invitation to you on Sundays — no days of rest for most pastors. This vacation is his yearly sabbath of a few weeks. It is much needed for him, his family, and for you. You get a better pastor if he's had a good vacation.

Rev. John Tenyenhuis is pastor of the First Chr. Ref. Church in Montreal, PQ.

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CRC observers attend ecumenical assembly in Halifax

Marian Van Til,
from a report by James LaGrand

HALIFAX, NS — The theme of the Sixth Triennial Assembly of the Canadian Council of Churches (CCC) was "Empowered to Participate." That theme described two notable characteristics of the CCC: modesty and catholicity.

In a narrower sense, for the

two Christian Reformed observers ("delegated representatives") attending the assembly, the theme gave focus to the question of the possible place of the Christian Reformed Church (CRC) within that Canadian ecumenical body.

The Council's annual budget is less than \$400,000.

"Resolutions" passed can do no more than "urge" or "encourage" member churches to specific action. Nevertheless, the CRC observers felt that the assembled Council is "more broadly representative of the Church of Jesus Christ than any assembly of a single denomination."

The Council's membership is broad: Baptists, Anglicans, Lutherans, Presbyterians, the Salvation Army, various Eastern Orthodox churches and others.

CRC observers also noted the active participation — both in discussions and in giving direction to the proceedings — of Indian and Black representatives, youth and women.

Bible study received a prominent place on the agenda and dominated the proceedings. Maria-Theresa Porcile, acting as a consultant from Montevideo, Uruguay, directed the Assembly's attention to the Beatitudes in Luke's gospel as the point of departure for the group's study together. Porcile talked of power and weakness, peace and struggle, focusing on "the Great Agony" of Christ and His Church. Thus she contrasted the power of God with that of this world.

A four-hour workshop on "Living Creatively with Differences" (led by Dr. Speed Leas, consultant from the Alban Institute) was "very useful" to delegates.

In his report on the Assembly's proceedings, Rev. James LaGrand (one of the CRC delegated representatives) pointed out that such a workshop "could

hardly be expected to fit into a CRC synodal Agenda" but

"I recommend it for next year's CRC Ministers' Institute (an annual respite for pastors held in Grand Rapids, Michigan)." LaGrand was impressed with the "solid theological foundations" of Leas' presentation.

LaGrand feels that "the point about who is or should be 'empowered to participate' in ecumenical councils deserves more attention than we have given it in CRC discussions. On the one hand, we would insist that heretics be excluded. On the other hand, while we identify with ancient church councils such as those at Nicea Chaledon, and Dort, we seem willing to exclude ourselves, along with heretics, from modern ecumenical councils."

Along with about 20 other resolutions passed this year, perhaps the Council's most important decision was that which will allow the Roman Catholic Church associate membership in the CCC. The Christian Reformed Church could also request such status. LaGrand believes that would be a good idea.

Pitfalls of self-congratulations

"When Calvinists congratulate themselves because of the superiority of their world and life view, they bask in the reflected glow of former achievements, both theological and social, and such conversation will do little to recapture the forward thrust which made the Reformed faith a force to be reckoned with in the past."

To be sure, Reformed Christianity is enormously attractive, and those who know it have no reason to abandon it for another system. But dwelling on this is not the need of the hour among Reformed people, it seems to me."

Dr. Joel Nederhood, quoted in 1st CRC, New Westminster, BC bulletin

ATTENTION ATTENTION ATTENTION ATTENTION ATTENTION ATTENTION

Calvinist Contact 1985 Summer Schedule

As in previous years, *Calvinist Contact* will not appear on four Fridays during the summer months.

Readers, subscribers and advertisers, please take note of this! C.C. will not appear on the following dates: **July 12, July 26, August 9 and August 16.**

Deadline for the July 19, August 2 and August 23 issues is no later than the Wednesday of the previous week (see Calendar of events).

The C.C. office will be closed, due to staff vacations, from **Monday, July 29 to and including Monday, August 12.**

**Stan De Jong,
Manager**



Presbyterian Comment

Robert J. Bernhardt

The Presbyterian Church in Canada and the Christian Reformed Church share a common reformation heritage. However, in the realm of worship, that common heritage has been transmitted to the present day via different geographical and cultural channels. As far as worship is concerned there has been relatively little contact since the original common link with 16th century Geneva. It is not difficult to understand why our present practices in worship are as different as they are. On the other hand, allegiance to certain biblical principles about worship has sustained a surprising basic similarity within the two bodies.

Understand your church's worship principles

Every congregation and every denomination follows certain patterns or traditions about worship. Always present for us is the challenge to understand the principles behind what we do. What aspects of our worship service are a matter of unchanging principle? What elements of the service are conditioned by practical circumstances? What parts of our worship service simply reflect the style or mood of worship that we most appreciate or prefer?

If we can keep those distinctions clear in our minds then some problems can be solved. In our local congregation we can come to recognize that differing preferences can be reflected in worship as long as the basic principles are not violated.

When we visit a congregation in another tradition with those distinctions clearly in mind we can rather quickly recognize the way in which certain principles of worship are being embodied in a somewhat different form of service. Indeed we may find that given a chance, we may even come to deeply appreciate

some approaches to worship which on first experience seemed not only unfamiliar but distracting.

Get to know others' modes of worship

In the area of worship I believe that there would be great benefit both ways for a greater exchange of experience between the Presbyterian Church and the Christian Reformed Church. That exchange would need to involve not only attendance at worship services but an attempt in conversation and discussion to explore the principles that are being maintained in each

tradition and the ways in which those traditions have been established and modified down through the years.

For instance, the CRC has maintained a tradition of weekly catechetical preaching. While home catechetical instruction was a part of the Scottish Presbyterian tradition, regular catechetical preaching was not. Most Presbyterians have not experienced this tradition in worship.

Occasional attendance at worship in a congregation of a different tradition will probably not of itself accomplish much. At first we are probably only conscious of

what is different. We need someone who is knowledgeable in the liturgy of that tradition to help us understand why certain aspects of the liturgy are as they are.

Defend principles, not tradition

Furthermore, there is a need in such discussion to examine our principles of worship very carefully. It is easy to find ourselves defending some aspect of our pattern of worship as being a matter of principle when, in fact, the same principle might be reflected in worship in some rather different ways with

equal legitimacy.

Of course, we may each best appreciate the familiar worship of our local congregation. We may each find the patterns reflected in our own denomination most comfortable. However, when God gives us opportunity to worship with one another may we truly use those times to help one another grow in our understanding of worship and in our mutual appreciation of the strengths of our common heritage.

Robert J. Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ont.

British Methodists told to avoid Freemasonry

LONDON, England (EP) — A British Methodist Church committee has called the international fraternity of Freemasonry a competitor to Christianity and counselled church members not to join the centuries-old society whose members have included 13 US Presidents.

"There is a great danger that the Christian who becomes a

Freemason will find himself compromising his Christian beliefs or his allegiance to Christ, perhaps without realizing what he is doing," said the report issued by the church's faith and order committee on instructions. That report is expected to win approval as church policy.

Michael Higham, grand secretary of Freemasonry's

United Grand Lodge of England, said, "I most sincerely hope the Methodist Conference will recognize the illogicalities contained in the report and the lack of evidence used to support the committee's conclusions."

Freemasonry has also been frowned on by the Roman Catholic Church. In addition, the Church of England and the Baptist Church in Britain have questioned whether their members should be Freemasons. The Christian Reformed Church Synod of 1970 reaffirmed that church's long-held position

regarding "the incompatibility of simultaneous membership in secret societies (including Freemasonry) and the Christian Reformed Church." The CRC still holds that view.

Freemasons number more than six million worldwide. The society's roots can be traced back to English and Scottish fraternities of stonemasons and cathedral builders in the Middle Ages. The order has been regarded with suspicion because of its secret rituals. In Britain the number of Freemasons is estimated at 500,000 to 1.5 million.

Latin American evangelist crusades in France

PARIS, France (WEIS) — Evangelist Luis Palau spoke four times at the Christian Youth Festival which brought together more than five thousand participants two days in May. Jubilant organizers described it as the largest Christian youth gathering in French history.

Palau challenged the young people to become actively involved with their pastors and churches in a crusade to evangelize their nation. "Planting churches is honouring to the homeland," he told the cheering audience.

The Latin American evangelist cited parallels between the current situation in France and that which existed

two or three decades ago in South America. There, as in France today, he pointed out, religious nominalism seemed to rule supreme. Since then, he contended, evangelicals in Latin America have witnessed revival and incredible church growth.

Claude Grandjean, Festival chairman, expressed surprise at the large attendance. He pointed out that only three in 1,000 French people professed to be "born again" and that evangelical churches were numerically weak. Fifty Christian organizations and most Protestant denominations co-operated in sponsoring the event.

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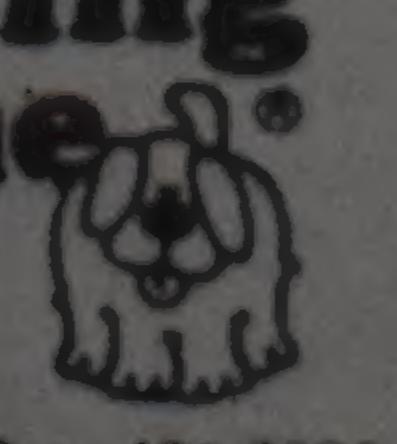
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Education

Henry de Jong, page editor

Chalkmarks

Smart fools

Perhaps one of the most extensive private studies of North American education ever undertaken is the one done by John A. Goodlad, Professor of Education at the University of California, in Los Angeles. Published in 1884 by McGraw-Hill under the title *A Place Called School*, it lays bare many of the worrisome areas of education today.

The first sentence in the book reads, "American schools are in trouble," and in short order are delineated the causes of that perceived trouble, causes which sound familiar to us all: weakening influences of church and home, deterioration of home/school relationships, changes in the ways communities live, large school populations, and others. Supported by over a dozen famous Foundations, Funds, Committees, and thousands of contributors, Professor Goodlad's study is lucid and informative, though not always tolerant of other bona fide educators.

He runs headlong into difficulty when he begins to touch on the roots of education. Writes he: "One's sense of belonging to a society is strengthened through an understanding of one's place in its tradition, and its record of human aspiration may suggest direction for one's life." He then caps that statement with: "Schools are expected to teach the young how to discern values inherent in human tradition," (p. 55).

And with that kind of thinking the study falls flat on its pedagogic posterior. For it is not human tradition that ought to determine the direction for one's life; it is the human heart that determines the origins of all thinking and living (Prov. 4:23).

The principal reason for someone sending a child to a Christian school is found in Deuteronomy 6. It is a simple matter of obedience to God's commands. By disregarding these commands one finds himself, as Dr. Goodlad did, entangled in a web of confusion, a confusion of which I can give you a further practical illustration.

Some time ago, in a secular educational magazine called "The Instructor," a regular feature was a forum where teachers could pose questions to a panel of specialists. This panel included a principal of a school, a psychiatrist, a psychologist, a social worker, and a mother.

In one issue a teacher raised the following: "If one of my pupils loses a younger brother through a sudden accident, and I am asked where that brother is now, what am I to answer? Unanimously the panel decided that the question should not be answered. And that stands to reason. For it would depend entirely on the teacher's views of life and death how this question would be answered. A Christian teacher's response would be quite different from that of an atheist, a Jehovah's Witness, or an agnostic.

The situation is exacerbated in a secondary school setting, with as many as five or six teachers giving as many different answers to the same question. But what is an educational institution other than a place where questions should be answered? Christian schools on the other hand, provide harmony between what goes on at home, and in school. What differences do crop up, can always be broached by our oneness in the truth, for we know ourselves one in Jesus, and in Him rapprochement is always possible.

Because of our obedience to God, we know that He will bless the 1.8 million dollar expansion now underway in our school. Any secular study about education, no matter how erudite, cannot even begin to fathom the wisdom of those so often by the world thought to be foolish.

**Frank De Vries,
Pacific Christian School
(Victoria) Newsletter**

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Keeping track of what's afoot

We had cause for a small celebration at our house the other day. While foraging through some boxes marked "summer stuff" I discovered an old pair of sneakers that looked just right for our three year old. Cinderella herself couldn't have been more excited as I slipped that shoe on my daughter's eager foot. A ritual toe-pinch showed just the right wiggle-room for those little digits. But, you know, as she ran out to play I felt a little guilty. According to the experts, hand-me-down shoes are a basic no-no. I wonder if the experts realize how difficult it is to keep one's family decently shod these days?

Remember the days when you had two pairs of shoes? (I'm too young to remember having only one pair). For casual wear you had your basic everyday shoes — sturdy leather ones with buckles or laces, shaped arches, not much heel and soles made of iron. They were good for all kinds of activities. For more formal occasions you had your Sunday shoes — also sturdy leather ones which, after numerous wearing and scuffings, either turned into everyday shoes or got passed on to the next one in the sibling lineup.

Well, life is no longer so simple, and having kids in school made me realize how complicated footwear has become. Take, for example, "outside shoes" and "inside



shoes." "Outside shoes" are worn to school and for recess. These may be oxfords, loafers or mary janes; gum boots, galoshes or snowboots; saddle shoes, sandals or sneakers. Whatever brand they are, they come off inside the door.

Then the children don their "inside shoes." They may be slippers, scuffies, clogs, sockettes, running shoes — just about anything as long as they never touch ground. (However, judging by the holes in my son's socks, his "inside shoes" are generally left unfilled.)

Then, of course, we have gym shoes! These are usually running shoes — but they may not be the same ones as the "outside shoes," unless gym class is being held outside, in which case they may not wear the "inside" running shoes you might have purchased. Whew!!

Well, I guess we can be reassured that our school not only teaches our children to walk on the right path — it also prescribes which footgear to wear along the way.

**Another mother,
Belleville District Christian
School "Bugle"**

Parents as educational controls

"To assume that we send our children off to school and that is it, is shirking our responsibility of being a control, which no one else is going to take, and which God has handed directly to us as Christian parents."

This statement in Edith Schaeffer's book "What Is a Family?" (Revell, 1975) impressed on me again the crucial role of parents in the education of their children. Schaeffer says one of the family's functions is to be an education control by recognizing educational danger signals and being aware of the daily experiences of our children.

Christian parents have the basic responsibility to establish the framework or context for learning. In daily conversations with their children, in being sensitive to and sorting out experiences, in praying for and with their children, parents establish the basic goals for living and learning — to serve God who has created us in His image to think and act and feel and create so that this world and its people may better come to know what true LIFE is all about. Being able to provide this basic framework presupposes a keen awareness on the part of parents of what a child experiences every day.

Secondly, the home is the arena where all the different areas of learning must come together. The varied learning activities of school (classroom

and beyond), church, and community must be integrated in the family setting so children can begin to understand that life makes sense — is a whole — with all its unique contributions from the various spheres.

For example, a child should be able to see that what she learns in church is reaffirmed in the school and what he experiences in a community activity is further developed by parental encouragement in family activities. Education is a blend of all these things, and the family has the unique responsibility to bring it all together for their children. A child who can truly experience this wholeness loves learning and welcomes new challenges to learn.

Third, a family should spot-check attitudes and facts that children learn at school. No teacher is perfect; no perspective is complete; no learning environment is entirely wholesome. I believe God also gives parents the responsibility to make sure these aspects of learning are God-honouring and truth-filled.

Fourth, a home may have to compensate for what is not in a school. If a teacher stresses structure and discipline, then a child may need time for more creative, unstructured activities at home. If a child is immersed in free-form activities, the home may have

to provide opportunities to learn how to follow exact instructions or to get a job done within a definite time frame. Compensation would also include additional cultural interests with books, magazines, museums, concerts, etc.

Am I asking too much of the Christian family? Certainly the Christian school has the great responsibility — and challenge — to teach within a Christian framework, to show the interrelatedness of life, to nurture healthy attitudes and to teach the truth, and to balance disciplined learning with joyful, creative responses. We must continually encourage our school to be that kind of place.

But, ultimately, the parents must, in obedience to God, assume the responsibility for providing this framework, integration, and balance for their children, in all of life. I believe if parents assume their responsibilities faithfully, then, in God's strength the school will be a stronger place where everyone can fulfil their tasks and mature in God's ways.

**Klaaske de Koning,
Calgary Christian School
Newsletter**

An overview of public support of independent schools in BC

Living with government support

E.L. Bullen

Eight years ago, British Columbia ended a very long gestation period, giving birth to a new creature in education, a system of publicly-supported independent schools. The system was not new in a generic sense; such systems already existed, and today are flourishing, in other western democratic jurisdictions. But it was totally new in an individual sense; it was not a clone of any earthly educational creature. It was unique in many ways, and remains so today.

B.C. is different in its educational history, as it is in many other ways, from the rest of Canada. Prior to Confederation, there was a very rudimentary colonial system of schools sponsored originally by the Hudson's Bay Co., and then by the colonial government which passed a Free School Act in 1865.

In 1872, one year after B.C. entered Confederation, the first Public School Act was passed, giving the Province a single system of non-sectarian, secular schools. There was no provision of any kind for the public support of separate schools. There were few Roman Catholics, and in any case there was strong and very influential pressure from a recent influx of Americans seeking Fraser River gold, to import into Canada the American brick wall of separation between Church and State.

That pressure was largely successful, and for the next 105 years BC followed, in many ways, an American pattern in the development of a system of common, non-sectarian, secular schools. In the early 1920s, however, an amendment brought in to all classrooms compulsory daily recitation of the Lord's Prayer and reading from the King James' version of the Christian Bible. That amendment is still in place, though honoured more in theory than in practice. Thus, the non-sectarian, secular nature of the common schools has, since then, been somewhat vitiated by inconsistent legislation, a distinguishing mark, perhaps, of many governments.

From the very beginning in BC, private schools existed alongside the public schools. The percentage of school-age children attending the private schools fluctuated over the years, from a low of 1.2% in 1919 to a high of 6.4% in 1964. Until W.W. 2, these were mostly Roman Catholic schools and schools designed as Canadian versions of British boarding schools. After the war, there began a slow but steady growth in the number of Protestant Christian schools. Then, during the 1960s and 1970s, other varieties of school began to appear: Waldorf, Montessori, and other alternatives based on particular philosophies of education not specifically church-related.

During these years, pressure

was mounting steadily for government aid in one form or another: relief from property taxes, free textbooks, school busing, etc. Some successes along these lines were achieved, but it was not until the mid-1960s, when the various independent school associations came together to form the Federation of Independent School Associations, that governments, political parties, and the general population began to take much notice. From that time on, the unity achieved by this Federation was

"From the very beginning in BC, the private schools existed alongside the public schools."

a critical factor in its successful political campaign to convince the politicians and the general public of the justice as well as the practicality of its cause.

By the mid-1970s all the major political parties but one had adopted policies favouring support of independent schools. The one party which hadn't, the N.D.P., was so divided on the subject that when the Social Credit Government brought in Bill 33 in 1977 to establish a system of limited financial support for independent schools, it abstained en masse from voting. Since then, however, noting the successful implementation of the Independent School Support Act, its undeniable cost-effectiveness, and the fact that many of its own members were availing themselves of the increased freedom of choice which the Act brought to the non-rich, the N.D.P. party progressed in its thinking to the extent of publicly proclaiming three years ago that it would not reduce the level of support now given to independent schools if it ever came to power again.

In 1977 British Columbia followed the example of the other three western provinces, Quebec, and literally dozens of jurisdictions in other free countries, and passed legislation empowering the government to give financial aid to independent schools which could meet certain conditions. Shortly after the Act was passed, the amount of aid, at two levels, was set as 9% and 30% of the operating cost per pupil in the public schools. For level one aid, there were

only three simple conditions: (1) there must be adequate facilities; (2) there must be no program in existence or proposed that fostered doctrines of racial or ethnic superiority, religious intolerance, or social change through violent action; (3) the school must have operated as a non-profit independent school for at least five years. (This was later changed to three years).

For level two aid, there were five additional conditions: (1) there must be in place a curriculum which meets minimum instructional time requirements in course subject areas designated by the Ministry of Education; (2) there must be a pupil testing program satisfactory to the Inspector to demonstrate pupil progress;

(3) there must be agreement to participate in a province-wide learning assessment program in core subject areas; (4) there must be agreement to co-operate in an external evaluation by a committee established by the Inspector; (5) there must be a program to ensure that all teachers are certified within five years.

At the present time there are 247 independent schools in BC, enrolling approximately 29,000 students. Of these, 150, enrolling about 25,000 students, are classified for grant purposes under the *School Support (Independent) Act* as either Group 1 or Group 2 schools. The other 97 schools, enrolling about 4,000 students, do not receive any public subsidy. These are mostly small, church-related schools of fundamentalist persuasion.

In the subsidized group of 150 schools, the number of pupils qualifying for support has risen since 1978 from 16,817 to 24,416. All parts of the independent school sector have participated in this 45 percent growth over the seven-year period. The dynamism reflected by this growth is evident in all five groups of aided independent schools.

The largest group continues to be the group of 70 Catholic schools situated in five dioceses throughout BC, including St. Ann's Academy in Kamloops which has been in continuous operation since 1880, longer than any other school, public or independent, in the province.

The second-largest group of independent schools is also the fastest-growing. It is a group of

43 non-aligned schools covering a wide range of educational approaches and religious/cultural affiliations. These include Montessori, Waldorf, Mennonite, Jewish, Canadian Reformed, and schools for special needs children such as Kenneth Gordon (dyslexia), Discovery (learning problems), and the Vancouver Oral Centre (hearing impaired).

The third largest group is the Society of Christian Schools, with 27 schools. These are parent-controlled schools affiliated with the Society of Christian Schools International. Although vigorously Bible-centred, they are non fundamentalist as that term is popularly understood. A measure of the interest these schools are generating is the fact that some of them have connections through their pupils and parents with over 30 churches of many different denominations.

The next group of independent schools is the Independent Schools Association group of ten schools, seven of which are boarding institutions. These are long-established, academically-oriented schools best described, perhaps, as modern Canadian versions of the traditional British public (i.e. private) schools. They represent only 7½ percent of the total number of independent schools, but the demand for places in them is particularly strong at the present time, with most schools reporting long waiting lists.

The youngest and smallest group is the Seventh-Day Adventist group, which joined in last year with nine relatively small schools.

The grant levels to all of the subsidized independent schools have not changed since the first grants were paid in 1978. Any

increase in total grant payments from one year to the next is caused by two factors: increased enrolment of qualifying students, and increases in public school per-student operating costs. Similarly, any decrease which may occur in enrolments or public school costs will automatically affect the total of independent school grants the following year. Because independent school grants are tied to public school costs of the previous year, budgetary restraints applied to public schools automatically affect independent schools a year later.

Now, for the past eight years these publicly-supported independent schools have lived with the government in an essentially co-operative non-adversarial relationship. Sometimes, disagreements have arisen, but most have been resolved readily, largely because a high level of mutual trust was established between the schools and the Inspector's office right from the beginning.

In British Columbia, our eight-year-old system of publicly-supported independent schools is at a primary stage of development. The parents, the government and the independent school associations and federation, have a challenging task of parenthood ahead of them yet. If they are to succeed, they must continue to live in basic union, learning to give and take, to co-operate, to work, and hope, and care, as they nurture their young offspring towards adulthood.

Dr. Edward Lester Bullen was, till recently, the Inspector of Independent Schools in British Columbia. This article is taken from a speech he gave at the annual meeting of the Ontario Association of Alternative and Independent Schools last April.



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Peter Lougheed: a remarkable political career closes

... continued from page 1.

Lougheed's success also depended on the province's unique financial situation. A steep rise in oil prices near the beginning of his tenure gave his government a financial freedom unparalleled outside the Middle East. As a result, Lougheed never faced the no-win financial decisions which have tested most other political leaders. When his government cut spending, the purpose was generally to demonstrate that it was willing to cut spending.

When it really faced a substantial financial obstacle in the form of a provincial economic downturn, its answer was one no other government could have given — simply reduce the amount the province was stuffing into its savings account, the Heritage Savings Trust Fund.

Financially conservative

Lougheed's management of windfall oil revenues was extremely conservative. Most of the \$14 billion which has flowed into the trust fund, created in 1976, was lent out to Alberta Crown corporations at rates comparable to those on world money markets. While such a policy may satisfy Albertans' desire to have their own source of cash, just as they like having their own airline, their own price for natural gas and their own Olympics, its impact on the Alberta economy was nil.

The province remains tied to the fortunes of the oil and gas

industry more, rather than less, than it did before Lougheed. Base industries like agriculture, forestry, and mining have been forced to fend for themselves in the national or international marketplace while the province has attempted to shield its oil and gas producers. But his conservatism in using oil revenues kept Lougheed in favour for so long.

A new era?

It is trite to say that a new era in Alberta politics has begun. But the province's political history suggests that it is truer here than, say, Ontario, where a successful party remained in power for 40 years through a succession of different leaders.

The Social Credit Party, which ruled Alberta for more than 36 years, failed to survive the retirement of Ernest Manning, who led it for most of that time. Social Credit dominated Alberta politics from 1935 until the mid-1960s. Today it is a tiny club of political misfits and aged idealists, more a memorial association than a working political party.

The question is whether the Progressive Conservative Party in Alberta will suffer the same fate. It is not likely to disappear, but its health will depend a great deal on the person selected as leader.

Unlike Social Credit, which operated virtually independently of other Social Credit parties in Canada, the Alberta Conservative Party is

closely intertwined with the federal party, which alone should ensure its continued existence, if not health.

More smoke than fire

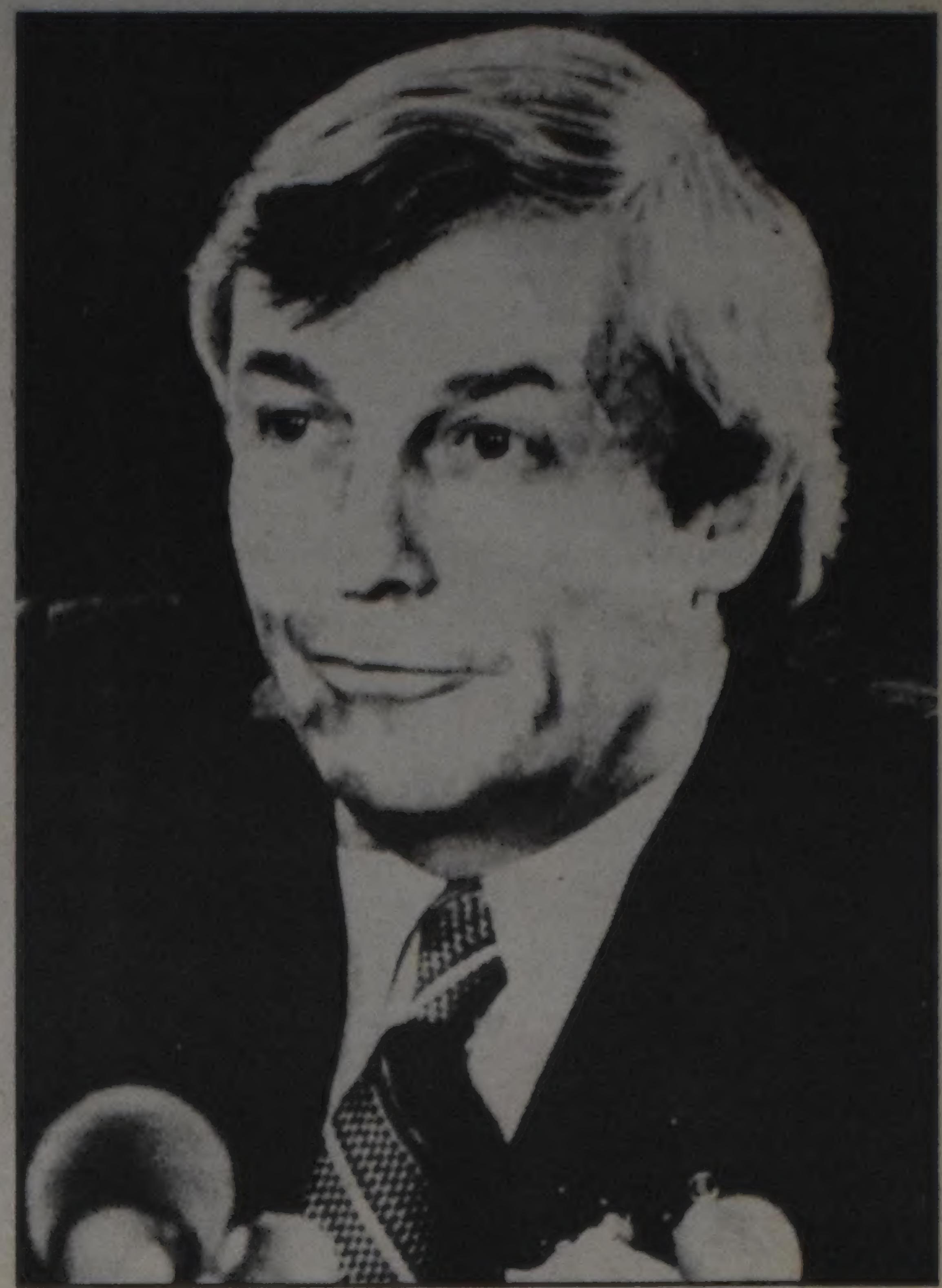
So far, anti-Tory ferment in Alberta has generated more smoke than heat, although it is much more visible today than it was before the Western Canada Concept briefly focused anti-federal anger in the province five years ago.

Yet the separatists are only slightly better off than Social Credit today. The provincial Liberal party has, since the demise of the federal Liberals, fought itself rather than Tories. And the very slow growth of NDP support indicates that that party is simply not the answer for a sufficient number of Albertans for it to ever become a government.

It is easy to say that when Albertans change their minds, they change them suddenly, but there is little evidence that just because Albertans turned, en masse, for relative political newcomers in 1934 (for Social Credit) and in 1971 (PC's), they are doomed to repeat this behaviour in 1985 or 1986.

It will take at least a year to make such predictions. A new Tory premier, chosen next fall, may well decide to bide his time in calling an election, rather than demanding an immediate mandate from the electorate.

Given the Tories' near-total domination of the legislature now, a new leader has very little to gain, and a great deal to lose



Peter Lougheed

from a snap election call. Even the loss of a token three or five seats, while having no functional impact on the government, would give heart to an opposition which badly needs it, and suggest that the new leader is not invulnerable, as Lougheed apparently was.

Such a result is likely within two years. Then the real novelty could begin: not a new

Tory leader, but a legislature with a real opposition. Except for the few years that Lougheed ran a scanty seven-man opposition between 1968 and 1971, Alberta has not had an opposition worthy of the name since the early 1930s.

Paul De Groot was legislature bureau chief for the Edmonton Journal in 1981 and 1982.

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**CREDIT
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Special Report

Canadian residents fight burnout in Bangladesh

GRAND RAPIDS, Mich. (CRWRC) — Rick and Edith De Graaf's house in Cambridge, Ontario, is for sale. Their present address is Dacca, Bangladesh and they plan to live there at least another two years.

Rick De Graaf, 33, is a field

director in Bangladesh for the Christian Reformed World Relief Committee (CRWRC). He oversees a development program that reaches more than 7,500 needy farmers and 1,000 landless poor families each year.

One of De Graaf's main



Rick and Edith De Graaf, Simon, Gerald, and Roberta. (Curtis had not yet arrived at the time of this photo).

Workshop addresses problems faced by children of missionary parents

FARMINGTON HILLS, Mich. (EP) — Mission boards and missionary parents need to be aware of special needs of missionary kids (MKs), according to participants in the 10th annual Women in Mission workshop, held at Missionary Internship. The workshop brought together missionary women and mission administrators to explore issues related to children of missionaries, and to discuss strategies to care for needs of MKs and their families.

Participants met in plenary sessions, discussion and study groups, and prepared reports. Among their conclusions:

Prefield orientation is vital for MKs as for their parents. MKs need cross-cultural training on the field if such training is not available before heading for a mission field. MKs need help in moving from one culture to another.

MKs need to be viewed as part of the family missions team, rather than as an appendage. MKs must know that they are an important part of God's leading for their family.

Strong ties need to be established with a "home church" to help the MK establish some permanent roots. Home churches need to be encouraged to give care beyond financial support.

Mission boards and home staff need to foster an atmosphere of "belonging" for MKs. Some mission boards are beginning to assign staff to work with MKs; this is an encouraging sign.

Parents and mission boards need to be aware of options for MK education that can result in more time spent at home with the family. Wycliffe Bible Translators' Field Education System, now in development, allows children to work at home with microcomputers and curriculum material, and meet with other children for three weeks at a central location.

The greatest area of stress for MKs is re-entry to the "home" country. Preparation for this transition must be well-planned. Mission boards, including SIM, AIM, and Wycliffe, are developing resources to aid this transition.

responsibilities is to set up programs in community development and agriculture extension. He works to direct the efforts of his staff in training national agriculturalists, and through them a target group of farmers, to introduce new farm products into the native diet.

"Things that catch on are things they can adapt to their style of cooking," says De Graaf of the Bangladeshi people. "They usually eat rice with lots of curry. We teach them to grow potatoes, cabbages, and cauliflower, and to add these vegetables to their curry for more nutritional value. Their taste buds are burned out from years of eating the spicy sauce, so they don't mind the change of taste! Personally, I fight that kind of burnout by eating a little bit of curry with a lot of rice, and taking my drinking water along," smiles De Graaf.

On furlough in North America since April, the De Graafs will travel to their supporting churches to talk about their CRWRC work. Members of Maranatha Christian Reformed Church in Cambridge, they will also visit the Wyoming, First Brantford, East Strathroy, Clinton, Stratford, Rehoboth (Niagara Falls) and Mountainview (Grimsby) CRCs in Ontario and several churches in Michigan.

According to Rick and Edith De Graaf, their four children will enjoy "being more anonymous in North America. They'll have more freedom and be able to play by themselves. In Bangladesh, they stand out because they are different."

The family stands out for another reason as well. "While people are equated with diplomats," comments De Graaf. "So we need a house guard to prevent stealing, even though the people realize we're here to help them."

The De Graaf's rented Dacca house is large, with an upstairs used to house guests. Edith welcomes many visitors. In addition, she spends two days a

week preparing teaching materials for the Christian Primary Education Center, a grades 1-6 school for 36 children of Canadian, United States, Australian, and New Zealand missionaries.

Her husband is often away, supervising and evaluating CRWRC programs in Bangladesh and India. "The most challenging aspect of my position," says Rick De Graaf, "is the separation from my family. But we know it has to be." The De Graafs fight workload burnout with occasional family trips and staff retreats.

The De Graafs will soon begin their third term of service with CRWRC. Some of De Graaf's efforts will concentrate on a project in Khanchanpur, in northwest Bangladesh. The CRWRC goal there is to meet local needs with local resources through community development.

CRWRC will provide training in technical, financial, and management skills — serving as a catalyst to strengthen up to 1,000 Shanty tribal families to pull themselves out of poverty.

"Our advice is free," De Graaf says, "but they must arrange to pay the cost of implementing it. Once they become successful, they begin to take charge and think. Then they begin to have a more open attitude toward Christianity."

CRWRC works with the Church of God mission in Khanchanpur, and with other responsible agencies. "We believe in a holistic ministry," De Graaf testifies. "CRWRC cultivates interest in Christianity by what we do; and we work with a mission partner."

Other of De Graaf's efforts will be directed toward India. "National leaders must learn our values and systems," he states. The previous ten-year program of providing clinics, feeding programs, and wells resulted in dependence upon CRWRC and other concerned agencies. That is being replaced with health, nutrition, and

literacy education in cooperation with local churches.

What will give the De Graafs the desire to return to their busy life in Bangladesh this August? "We must give help to all, conditional only on need, with the understanding that the giver has a commitment to help others because of Jesus Christ's mandate to love our neighbour," De Graaf summarizes.



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Feature

Are Christian organizations Dutch import?

Ron Rupke, because he is an agent for the Christian Labour Association of Canada, has a special interest in the question of whether Christian organizations are necessary, important or even suitable for the North American continent. In an exclusive interview, he sat down with Dr. Sander Griffioen, professor of social philosophy at the Free University of Amsterdam, to probe the question that interests him. Griffioen spent from January to June this year lecturing at the Institute for Christian Studies in Toronto. It is in Toronto that the interview took place.

Ron: *Sander, do we need Christian organizations in our time?*

Sander: Yes, I believe they are very important today. In the Western world, we still have the opportunity to form Christian organizations while in other parts of the world such activity is simply not possible. We should grasp these opportunities, carry on the work that is already underway, and also start new organizations where necessary.

However, we should remember that, in one respect, Christian organizations are of a second order. In certain situations, for example, on the mission field or where new churches are just starting, there is no need, nor much possibility, for Christian organizations. In a sense, the

legged their great debt to the Reveal that started in Switzerland, and that went via France and Germany to Holland. So they never saw neo-Calvinism as a typically Dutch movement.

Secondly, I would suggest that we see similar developments in other countries. For example, in France there are the Roman Catholic trade unions, and all over the world there are Christian universities. Some of the largest are in countries like Taiwan. Now mind you, they may have become only nominally Christian, so not all of them fit our concept of a Christian organization. But the fact that they were there or are there goes to show that the idea of a Christian organization as such is not Dutch.

An interesting example is

"Increasingly we will see other religions and philosophies given equal standing with the Christian tradition."

mission field is closer to the church's beginnings, to the basics of coming to Christ. The one essential in Christian life is Christ, His cross and resurrection. In mission situations, or where Christians are persecuted, Christian life will be reduced to that core.

But wherever we have the core and also the room for Christian action, we should work with those opportunities. **Ron:** Are Christian organizations — Christian schools, labour unions, political parties, economic organizations — a uniquely Dutch phenomenon, or can they be found in other places too?

Sander: That's a question we are going to have to face here in Canada. My impression is that among the younger generation there are those who think, "Well, our parents or grandparents imported these ideas, mainly from Holland. But we have become Canadian, and these ideas are not really inherent to North American life." So we must address this question, and for answers I think we must look first at history, and secondly at the experience of the Church of Christ in other places.

As to the history, I wish to briefly point out that the leaders of the neo-Calvinist movement, Groen Van Prinsterer and Kuyper and others, have always acknow-

ledged their great debt to the Reveal that started in Switzerland, and that went via France and Germany to Holland. So they never saw neo-Calvinism as a typically Dutch movement.

To give an example: the evangelicals were generally not supportive of Christian schools, because they presupposed that in the public school system there would still be a place for Christian values or tradition (we would call it a Christian veneer). But now they are experiencing the breakdown of that traditional public order in the public school systems and also outside of them. Some of them have certainly come to the conviction that a Christian initiative is needed to give their children a good education.

This may also happen in other fields. I think that Christians from an Anglo-Saxon mainline church background as well as Christians from an evangelical background tend to presuppose that a Christian ethos is inherent to the public order. For that reason, evangelicals have directed their efforts much more into personal relations. For many of them the breakdown of this traditional public order must come as a shock. This should lead some, hopefully many, toward a more reformed outlook.

Ron: What you call the breakdown of the traditional order has also been described as a movement toward a more pluralistic society. Will we have to compromise our Christian convictions in order to survive in such a society?

Sander: It's certainly true that society is becoming more and more pluralistic. One of the meanings of the word pluralism is that there is not just one dominant public ethos. For a long time there has been much variety in Western society, but there was, nevertheless, a leading ethos which was officially Christian. This situation is rapidly disappearing, and we are seeing the consequences of this in the liberal attitudes toward, for example, pornography, so that it becomes increasingly difficult to uphold moral standards in the public realm. I am afraid that government intervention in this respect will be increasingly restricted and will only dare to restrain the most extreme forms of

pornography.



Sander Griffioen

system, and he always advocated a christianizing of that. It was only when he saw the ideologies of the liberals and socialists starting to penetrate into the public realm that he realized the time had come for a separate school system.

In general, Christian organizations were started not because there was an ideal of a society consisting of all different types of organizations, but because Christians recognized the need to struggle with other ideologies. So, the fact that we are faced with an increasingly pluralistic situation should not discourage us. Rather, it should make us more aware of the need to reach out, to go to others and say, "Let us try to show you that the way we work does justice to the structures of reality. Let us try to convince you not only by what we say, but by what we are doing."

The underlying thrust is that what we often call a post-Christian world is in fact upheld by Christ. So our efforts as Christian organizations are not simply our own projects, but our obedient response to God. If through the grace of God there is some wholeness to what we do, some

"Forty years ago you wouldn't have come across the idea that by obeying one religion you discriminate against others."

Ron: Will we have to compromise our convictions or be more careful about how we state them, in order not to offend other religions?

Sander: Here the distinction between the public realm and the other areas of life is crucial. In the public realm, yes, that is going to be more and more important. Though it's hard for Christians, we'll have to make room for non-Christian and even outspoken anti-Christian convictions. But with regard to the other areas, I believe we should try to see the pluralist society as a challenge. We must not withdraw from society and say we can no longer try to impose our views upon others.

It is important to see that Christian organizations as they developed in Europe always presupposed a certain type of pluralism. Groen Van Prinsterer started out as a defender of the public school

integrity, then we have something to show to others, and the opportunity to say, "Well, here we are with our Christian conviction and our Christian organization."

That is really the competition idea; trying to convince the other in a spiritual warfare. In this warfare we should not be silent!

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Feature

Why the Salvation Army does not celebrate communion

Bert Witvoet

Church was over and the congregation began to file toward the exits. As I made my way towards the rear of the auditorium, I noticed a man and a woman dressed in Salvation Army uniforms moving out of a pew. I walked over and greeted them.

Since it had been a communion service, I expressed the hope that they had felt free to participate. They explained that they had come for the music program that was to start after the service and that they had not been in time for the service.

At that point I remembered that the Salvation Army does not celebrate the Lord's Supper in their services. I asked them about it. The man explained that it had to do with the origin of the Army. The beginnings of the Army were in the slums of English cities, with drunks and prostitutes. "In fact, my own father was a drunk," said the officer. "See this twist in my nose? It happened when I was a boy and he sent me sailing through a picture window."

The conversation was interrupted at that point, and I did not hear the full explanation of why the Salvation Army does not celebrate the Lord's Supper. So

I decided to do some further investigation.

Mission had to become Church

I asked Major Ken Evenden, Information Officer of the Salvation Army in Canada and an acquaintance from earlier years in Toronto. He gave me the following brief history of the issue.

"When we first came into being as Christian Mission in the east end of London, we were a group of chapel people from various denominations, interested in evangelism. There were Wesleyans, Methodists, Anglicans, Congregationalists, even Quakers. When these people reached the point where they had a growing number of converts, they ran into difficulties integrating these people into the established churches.

"You have to understand that the Mission, later on called the Salvation Army, did not think of itself as a church. They were doing evangelism with the hope of bringing people to the churches. However, the members of the pauper class they worked with, once they became converts, were not accepted by the established churches.

"These paupers were a class



A Salvation Army lady evangelizing to Paupers in the east end of London. These paupers were not accepted by the established church.

created by the industrial revolution. No longer part of a rural community, not able to sustain themselves by working the land, these people became 'the submerged tenth of the population.' They were poorly dressed; they were not particularly clean. When they were allowed to worship in the Anglican Church, they had to come by a separate entrance and sit in the back pews. It

became evident to the Mission leaders that they had to provide other arrangements.

"Besides, the Mission needed them. It was recognized that peer evangelism was the most effective kind of evangelism. New converts were asked to witness to their friends. They became leaders in turn and worked alongside church and chapel people. It became evident that the Army

would be an indigenous movement, and that it would have to have its own services.

A decision had to be made

"At first, the Mission did observe the two Protestant sacraments — Lord's Supper and baptism. But because of the varied backgrounds of people, disputes arose about

Continued on page 15 ...

Kristomoni's service

Ineke Brouwer-Parlevliet

We met at a Full Gospel Businessmen's dinner and were table partners. Mrs. Corbett's Salvation Army uniform prompted me to ask her questions about the Army and soon we were engaged in an interesting conversation.

Brigadier Corbett, widowed for several years and now living in Welland, Ontario, was a Salvation Army missionary with her husband in India for

20 years and has stored a wealth of information and personal experience about this fascinating country in her memory. I visited her home, where we spent a few pleasant hours together.

Brigadier Corbett did not come from a Salvation Army home. She came from a very strict and conservative Christian background. Her mother was a second cousin to David Livingstone, however,

so missionary work was always spoken about in her home.

Beautiful white sash

She had her first exposure to the Army as a little girl of six. "I once peeped through the open door of a Salvation Army church. It was during a wedding ceremony (I didn't know that at the time). What intrigued me was that the lady on the platform was wearing a beautiful white sash over her

shoulder. I can't describe what happened, but at that very moment God implanted in my heart that one day I, too, would wear the same white sash.

When I was 11 I started to go to the Army's Sunday school. A young man, 19, then, and playing in the band — I loved bands — asked me to go there. Several years later he went to the School for Officers and then left for India. He was there four years when he sent me my engagement ring. Since officers can only marry officers, I too, took the training and went to join him in India.

I arrived on Christmas Day 1931 and received the new name Kristomoni, Jewel for Christ. And I had my white sash! My session of young officers were the last ones to ever wear a white sash, so God's will for me came true."

When Mrs. Corbett started to work in India she was struck by the terrible poverty of the people. "The shacks they lived in, the dirt, the unsanitary conditions, the many kinds of diseases, the lepers lining the sidewalks, children crippled on purpose by their parents and pushed around in wheelbarrows so they could beg for them ... it was so overwhelming. Many funeral processions passed our house every day, the bodies lying on a cot or stretcher and tossed from

one lot of bearers to another while a band played popular tunes. This was India before the war — under English rule. I was 21 when I arrived and it all made a great impression on me."

In India everything had to be done. She was a teacher, nurse, doctor, mother, counsellor ... One of Mrs. Corbett's tasks was to try to get young prostitutes off the streets and bring them into Salvation Army hostels (which often was met with much reluctance). The missionaries also reclaimed boys and girls from the government, who were in prison and often home and parentless and put them in Army boarding schools, weaveries, and papermills to teach them skills. The missionaries tried to find them jobs, husbands and wives. "And of course we taught them about Jesus. Many became Christians later on."

Moslems difficult to reach

According to Mrs. Corbett, the missionaries worked mostly among the Hindus, not the Moslems. "The Moslems are so deeply rooted in their own religion and adhere to it so faithfully that it is very difficult to reach them. They have their holy city Mecca, their rites of daily prayers and mass annual

Continued on page 14 ...



The Salvation Army boarding school for boys. Brig. Corbett, wearing her white sash, and her husband in the middle.

Feature

Kristomoni's service

... continued from page 13.
prayer meetings, their Koran
and Mohammed. It's such a
different religion from that of
the Hindus."

The greatest obstacles in
reaching the Hindus was their
culture, caste system and idol
worship says Brigadier
Corbett. To become a
Christian meant for the Hindu
to become an outcast; not only
were they cast out by their
family and relatives, but by the
whole village.

Their caste system has much
to do with that. It is a rigid
social order which is extremely
complicated and intricate. It
divides people into many
different classes. No one can
rise to a higher caste than the
one into which he is born. No
marriage can take place
between castes. "And if you
know that the four main castes
are divided again into more
than 2,000 subcastes, you
realize how hard it is for a
Hindu to accept that in God's
eyes all men are equal and that
Christ came to save all sinners.

"Hinduism teaches that
every living creature, be it man
or animal, has a soul and
consequently should be
revered. That's why they treat
animals with great respect and
you can't even kill a bug. They
believe in the transmigration of
the soul. The soul is not born
and does not die. The Hindu's
next reincarnation depends on
the deeds of his present life. So
according to Hindu teaching, a
person is in a low caste because
of the previous life he led. He
could be reborn into a higher
caste if he lived a good life and
obeyed caste rules. The
opposite is true too."

Working in the Hindu system

"As a Western person it is
also impossible to ignore the
caste rules," said Mrs. Corbett.
"We had to be very careful
about what we could and could
not do. I could not sweep my
own floor, for example. The
lowest caste was that of the
"sweepers." If I would touch a
broom handle, I would at once
lose all the Hindu's respect and
might as well go back home. If I
wanted to sweep my floors, I
had to do it in the dark — but
then, how much can you see?

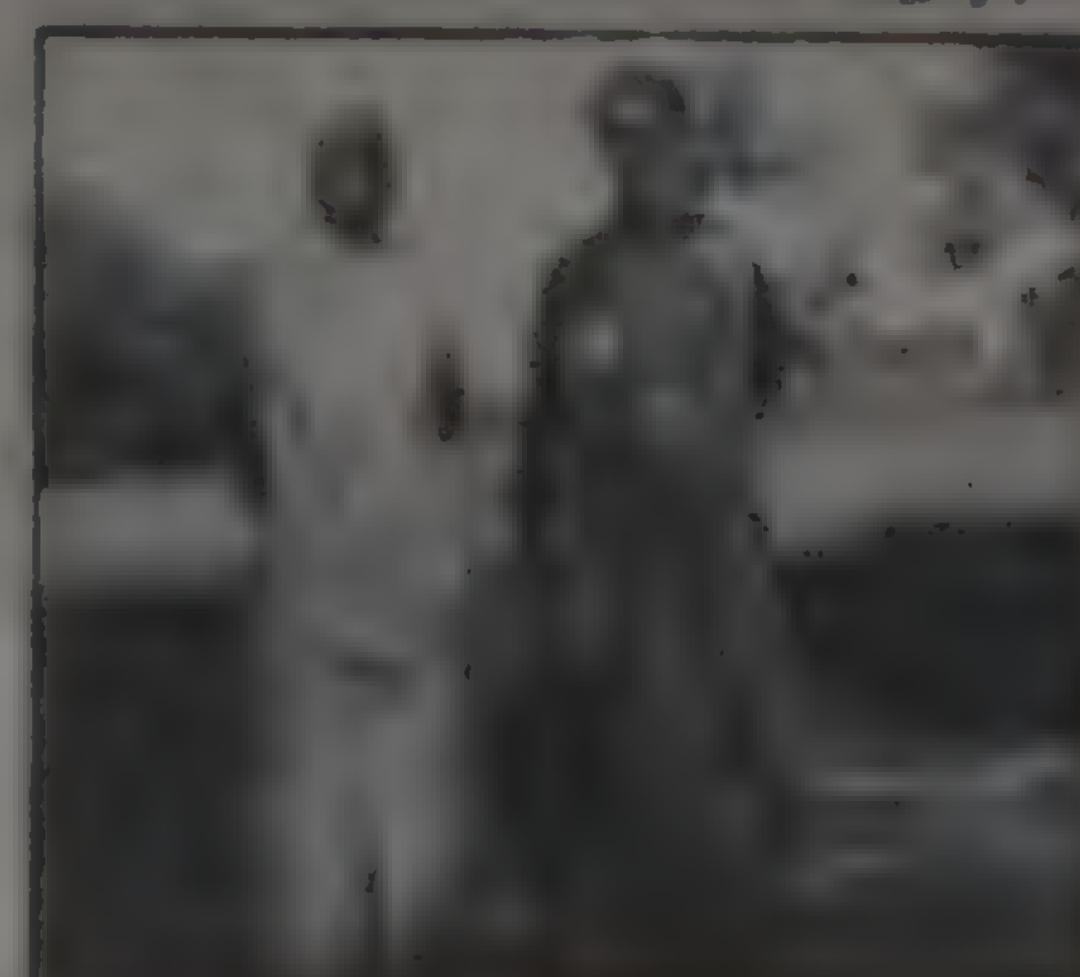
"Hindus have many idols. It
is ironic that the same boats
which crossed missionaries to
India, often also carried cargo
with idols, made in the West.
For a Hindu to believe in a
God, whom they cannot see
and touch, is very difficult.

"The Roman Catholic
Church had, and still has many
missions going in India. For the
Hindu it was often easier to
become a Roman Catholic as
for them the crucifix became
the idol. Much has been
improved in their missions
today. I have the greatest respect
for Mother Theresa and her
Order. They set a great example
of Christian service and we
helped each other wherever we
could."

Service without guarantees

Mrs. Corbett and her
husband always divided their
work equally "from the very
beginning the Army's emphasis
has been on serving others.
Whether this is done by males
or females is totally irrelevant.
My husband and I often took

very poor. Often we went
hungry, especially during the
war when hardly any money
came in from England. We
prayed for every bit of food,
counting on God to provide our
needs. He always did. Not
always right away, but always
in time. Once I was so hungry,



The lady at the right is Brig. Corbett, wearing a sari like the Indian women. A very suitable garment in the hot weather. The lady at left is her cook's wife

that I couldn't go on any more
and just prayed. Shortly after
an English lady called me into
her house for a cup of tea and a
huge piece of cake. The cake
was old and dry, but I ate every
crumb of it."

During the war the Corbets had
much contact with American and English troops
on their way to Burma. "They
often camped in a field
opposite from our bungalow,
1400 to 1800 of them. We tried
to give them a good time and at
night they would sit with us
around a small pump organ.
We looked after their wounded
and dead until an ambulance
came to take them away.

They were nice men. With
ingredients from their army I
made doughnuts for them and
in the evening tea. Each night I
was given 180 gallons of water
from the military water truck
for tea, which I made in a huge
galvanized tub. One day an
officer asked if he might have
some water for a bath. Of
course that was impossible.
During the nine months of dry,
hot weather, water is hard to
come by. Only when the
monsoons start in June, you are
flooded by these daily
torrential rains which turn
everything into mud and mould.
This was the dry season. Yet the
military officer kept on begging
and finally I gave in on the
condition that he would not use
any soap. So he jumped into the
tub.

"I've never had such a great
bath before," he told me some
time later. "My dog loved it,
too. She jumped in with me."

"Later, with butterflies in my
stomach, I started to boil the
water and skimmed the scum
off and then repeated this
process over and over again. I
needn't have worried. That
night several soldiers told me
that they had had the best tea
ever."

Dietary dilemmas

The Corbets also had to deal
with extreme heat and unusual
foods. The Brigadier was only
very sick once she said. "I had

eaten the wrong sex of the
Jackfruit, a yellow, grapefruit-
sized fruit. You can either eat
the male or the female fruit,
I'm not sure which, but I will
never forget that I ate the
wrong sex! I got typhoid fever.

"In general you had to be
very careful with your food and
drink. Overripe fruit is a
definite no-no. It results in
terrible diarrhea. All the water
has to be boiled and be carried
with you. The water comes
from rivers in which people
bathe, do their laundry, strew
the ashes of the deceased and
do other body functions.
Cow's milk can't be used for
consumption because of its
tubercle bacillus and buffalo
milk is too rich, unless it is
diluted with boiled water. The
milk has to be boiled, too.

"Because of the unhygienic
way of living, diseases spread
like wild fire. You have to wear
shoes for example, no matter
how poor you are, or else you
would pick up all kinds of
diseases. You also have to
make sure that you eat lots of
curry to keep your blood thin or
you can't take the heat. The
Indians literally use curry by
the pounds and the more they
love you, the hotter they make
your meal! It's good that I'm so



Brigadiers Mr. and Mrs. M.H.

difficult part of the Corbett's
time in India. They have two
sons and a daughter. "In the
true sense of the word we never
had a family life," said Mrs.
Corbett. "Because of the heat
the children had to go to a
boarding school far away as
soon as they turned five. Only
on a very few occasions has our
family been complete. The sad
part of it is that the children
become strangers to you and
each other. There is no family
tie, no parent-child and no
brother-sister relationship.
There still isn't. This was, and
is the greatest sacrifice. The
lack of money and earthly
possessions never bothered us,
but the lack of a family bond
still hurts today.

"Looking back it was a hard
life, but a beautiful life. If I
could, I would do it all over



An Indian home

fond of curry, or I wouldn't
have survived."

Continual friction

The climate also affects the
temperament of the people and
adds to the ever-present
friction between the Moslems
and Hindus and among the
many different castes,
according to Mrs. Corbett.
"India is teeming with people
and because of their poverty
there is no privacy and,
consequently, no modesty.

"Everything is inter-related.
Living on top of each other in a
hot climate and being taught a
religion of division makes the
ground fertile for riots. One
Moslem may insult a Hindu, for
example by calling his grand-
mother names and in no time a
fight breaks out. People flock
together, get agitated and
involved and often hundreds or
more are killed for no reason
whatsoever."

The greatest sacrifice

Family life was the most



One of the weavers

"At times we had to travel
by train. Most of the time we
went by foot, bullock cart or
cycle. You have to scramble for
a place in the train and the only
way to get in is by the window.
The doors are jammed. We
often took a roasted chicken
with us and started to eat it as
soon as possible. This would
have the effect that your Hindoo
co-passengers in your cabin
would get out in a hurry at the
next stop. The chicken you are
eating could be one of their
ancestors!"

turns preaching and teaching,
especially when we visited
neighboring villages to bring
the Gospel. We never had any
problem about who would do
this or that. What matters is
service without guarantees.

"That means we could never
count on a pay cheque, holiday,
pension, housing or any other
physical provision. If there was
money, we would get a little. If
there wasn't any, we wouldn't
get any, but this wouldn't mean
that the quality of our service
would diminish. We were poor,

again. It is a life of service,
dedicated to God and our
fellowmen. And that brings
fulfillment and inward peace,
regardless of the circumstances.

"The life of a missionary is a
lonely life and a difficult life.
It is work, work, work, and
give, give, give. Our mind had
to be alert all the time in order
to stick to the many caste rules.
The language had to be
learned. We spoke three
different ones. The worst part
was that there never seemed
any time left for personal
prayer and devotions. It then
becomes so easy to backslide.
More than ever you need the
prayers of others to uphold
you else you can't go on. So
pray for the missionaries and
also for the millions of people
who still haven't heard the
saving Gospel."

Why the Salvation Army does not celebrate communion

... continued from page 13. the nature and practice of these sacraments. Who was to administer them and how? A matter of further concern was that women were being treated as equals with men in all the roles of the Mission. The founder gave equal status and responsibility to women and was a leader with his wife in the campaign for women's ministries. The disputes began to seriously affect the Mission itself.



"With respect to communion, Anglicans felt that they had to use wine. But at that time alcoholism was an even greater problem than it is today. Many converts were alcoholics and could not take wine. It was finally decided that something had to be done about the problem."

"After careful study of the Scriptures, the founder, William Booth, became convinced that both the Lord's Supper and baptism were symbols of spiritual experiences, but that spiritual experiences could take place without the sacraments. It was decided that when a family or a group of Christians sat down for a meal, they could then remember the death and resurrection of Jesus."

"On that basis they ceased using the sacraments in the worship services, maintaining instead the need for the new birth, for the baptism of the Holy Spirit and the daily sacrament of remembering the death and resurrection of Jesus."

Still in discussion

I asked Major Evenden whether meals of Salvation Army people are characterized by a deliberate remembrance ceremony. He said it depended on the people or circumstances. There is no official breaking of bread, but people remember in prayers and thanksgiving.

An informal prayer usually begins a meal enjoyed by the Salvationists, and after the meal, they together will often recite:

*We thank Thee Lord for this our food,
But more because of Jesus' blood;
Let manna to our souls be given,*

The bread of life sent down from heaven.

When they visit other churches, Salvation Army people will join in the celebration of the Lord's Supper if invited. Ken Evenden did so a few weeks earlier, in fact. And the issue of the sacraments is still being discussed in Army circles. "There are those who would like to bring back the sacraments," says Major Evenden. "But others say, it's

meant to confirm the promise of soldiers or parents and the promises of God. With baptism too there had initially been many disputes: whether to dip or sprinkle, whether to baptize infants or adults."

Results of disobedience

I asked Evenden whether the Salvation Army considers itself a church. "Yes, we do," was his answer. "We became a church out of the pressures of the mission. Converts needed a church home. We are listed as a Protestant denomination.

This is the explanation then of why the Salvation Army does not celebrate the Lord's Supper. It ties in with the need the Army felt to become a church home of its own. And that had to do with the fact that the established churches did not follow the teachings of the Lord Jesus regarding the needy and the words of James 2: 1-12, not to show favouritism in church meetings by insulting the poor.

The Army's position on the sacraments is best summed up in the hymn written by a Salvationist poet and hymn writer, General Albert Orsborn:

*My life must be Christ's broken bread,
My love His outpoured wine,
A cup o'erfilled, a table spread
Beneath His name and sign,
That other souls, refreshed and fed,
May share His life through mine.*

*My all is in the Master's hands
For Him to bless and break;
Beyond the brook His winepress stands
And thence my way I take,
Resolved the whole of love's demands
To give, for His dear sake.*

*Lord, let me share that grace of Thine
Wherewith Thou didst sustain
The burden of the fruitful vine,
The gift of buried grain.
Who dies with Thee, O Word divine,
Shall rise and live again.*

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Cinema Summaries

Marian Van Til

Cocoon

Rated Parental Guidance

Stars Wilford Brimley, Don Ameche, Hume Cronyn, Jessica Tandy, Maureen Stapleton, Jack Gilford

Directed by Ron Howard

How will you react when you've reached an age — or perhaps you're already there — when you can only move with the help of a cane or walker, when you can no longer read road signs well enough to drive, or when (even with a hearing aid) once-beloved voices come to you from a cavern?

Will you accept such afflictions as an inevitable part of aging, and give yourself and your future — what little there may be of it — into God's hands? (Or, if you were not a woman or man of Faith, would you simply resign yourself to those afflictions? Period.)

If there were a way out — physically — an elixir of youth that you were reasonably sure worked, would you go for it?

Cocoon confronts these kinds of questions in an unusual way.

Set in a Florida retirement home, some bored old gents discover that "elixir" emanating from giant cocoons containing embryonic alien life. The cocoons are submerged in an isolated swimming pool which the men have taken to visiting.

Once rejuvenated, they let their wives in on the secret, and, accidentally, a good number of others.

In the process of rejuvenation, the cocoons lose their "life force," and thus sacrifice their lives for the thoughtless humans.

However, three aliens, on earth to rescue their fellows, instead magnanimously offer to take as many humans as they have room for back with them to their planet. In mature form, the aliens live forever, pleasantly roaming around the universe.

The humans must decide whether that kind of eternal life is worth permanently leaving children, grandchildren, and a planet, comfortable because it's known.

Cocoon is one of the few commercial films to focus on how people deal with aging, and its cast consists of a long list of "old" but still bright stars.

The film has many touching moments as well as much genuine humour. In that context it's unfortunate that it also contains an excessive amount of profanity. (It isn't integral to the kind of people these characters are, and in fact, seems contrary to the characters of some.)

It is finally that, coupled with the characters' ultimately depressing quest for life eternal — without God — that makes this a sad film.

Cocoon is instructive to Christians because it provides an unusual glimpse into how the secular world, or at least a segment of it, views aging and death, and longs for Everlasting Life.

Recommended for discussion

Meyer, Wassenaar & Banach

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Family

Helping abused parents cope with their troublesome teenagers

Toughlove

Rev. Cas Koolhaas

A pastor in a nearby town was telling me about one of the members of his congregation who had living with him a 19-year-old son who was making life miserable for both the father and mother. The son was unable to hold down a job and refused to work around the house. Whenever his mother would speak to him about cleaning up after himself, he would verbally abuse her to the point that she hated to be at home when he was in the house. She even considered leaving her husband because she could not stand the home situation anymore.

My suggestion to the pastor was that he start a "Toughlove" group in his community. My own experience as a pastor has been that there are many parents in the church and in the community who are at their wit's end in coping with their teenage sons and daughters. They often assume that they are the only ones that have any problems, because they don't hear about other parents who have similar problems with their kids.

"Toughlove," basically, is a support group for parents who have teenagers that are difficult to handle. The key to the effectiveness of a "Toughlove" group is the organizing of a support group that helps parents be more

objective in dealing with their teenagers. The group encourages parents in the frustrating task of gaining or maintaining control of their own lives as well as their family. The group is set up very much along the same lines as Alcoholics Anonymous.

The "Toughlove" group idea was founded by David and Phyllis York about six years ago. The Yorks were licensed alcohol and drug abuse counsellors and family therapists who had experienced difficulties with their own teenage daughters. Through their own experience, they realized that looking for the pathological problem in the family only distracted from finding a real solution; namely, insisting that the teenager take responsibility for his or her own outrageous behaviour.

When the Yorks began experiencing problems themselves, they looked for other families in the neighbourhood who had similar problems. They banded together for mutual support and help in dealing with their teenagers. The group was successful, and they started several more groups. Then they were interviewed on the *Phil Donahue* television show and had several newspaper articles (including *Ann Landers*) written about them. Their initial effort has expanded to the point where they now hold

training workshops in the US and Canada for people who want training as parents and professionals conducting "Toughlove" groups and helping parents deal with their problem teenagers.

I believe that the book, *Toughlove*, which was written by Phyllis and David York and Ted Wachtel, and published by Bantam Books in 1983, is excellent. In the book are listed ten basic beliefs that are the foundation for the "Toughlove" approach in dealing with teenagers. I believe any parent who has teenage children would greatly benefit from reading these ten basic beliefs and applying them to their own life and family situation.

The first basic belief is that the root problem lies in our culture in the sense that a number of parenting theories have been promoted that place the blame on parents whenever something goes wrong with their kids. The Yorks believe that much of the problem lies in the tremendous influence that our culture has on children over which we, as parents, have little control, i.e., drugs at school, television, the pill, lack of respect, divorce and working parents.

Some of the other basic beliefs are: that "parents are people too" — they are not all-knowing and all-powerful gods; "parents have limited



resources" — limited in emotional ability to cope with abusive children; "kids are not equal with parents" — parents have a right to maintain their home as they see best and expect to be treated with dignity and respect; parents are often "blamed" unfairly for their unruly teenagers; the behaviour of kids has an influence on parents (not just the other way around); parents need help to take a stand, rather than denying that there is a problem; and parents need support from others to take such a stand and maintain control.

Anyone who is interested in learning more about how to set up a "Toughlove" group could read the book, *Toughlove*, or contact the Community Service Foundation — Toughlove, P.O. Box 70, Sellersville, Pennsylvania 18960 for more information and for the self-help manual.

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Response to Peter Tensen

...continued from page 3.
overruled the Synod of 1980 to have the reviews stopped. One classis believed that "certain films cannot be viewed by the reviewer without compromising his Christian commitment" (Acts of Synod 1980, p. 65).

Synod 1980, however, approved of the work of Synod 1966 and confirmed a policy statement on film review.

That Synod agreed that "non-Christian films are, by the common grace of God, often serviceable to the ends of God's kingdom," but that

"since good and evil are mixed in every cultural product, the Christian should exercise enlightened discrimination in the use of these products ... The goal which reviews should seek to attain is *not to insulate* (emphasis mine) the Christian community from worldly culture but to develop the capacity to deal with it maturely and creatively" (Acts of Synod 1980, p. 217).

Not whether, but what

Calvinist Contact supports those statements on film and has similar goals for its film summaries.

Our "cinema summaries" are not meant to be (nor are they) in-depth analyses. They are summary analyses designed to give potential viewers just enough understanding of the plot, and more importantly the general spirit of a film to be able to decide if they wish to see it or wish to allow their children to see it.

In the five short years since the Synod of 1980, movie attendance as a form of entertainment and relaxation in the Reformed Christian community has become even more entrenched. It's here to stay. That's not to say that because a practice enjoys mass participation it must be condoned.

But there are few now who would say that movie attendance in itself is evil.

The problem for most people then, is not whether to attend movies, but *what* to profitably see, and whether they can responsibly advise their daughters or sons on what they shouldn't (or should) see.

I don't pretend to have the last answer in that regard. Some "Cinema Summaries" are more successful than others. But I believe it's vitally important that moviegoers, and especially young viewers, not attend *any* movie without first knowing something about the film's plot and values, and without being prepared to talk about it in the light of their faith afterwards. If our short cinema reviews help even a few people do that, they are a worthwhile service.

Read books

(Incidentally, we should at this point be more concerned about the evils of television than of film. Film is a social art/entertainment, and takes effort and preparation to get there and watch. TV seeps into our lives daily, seducing us to spend night after night watching junk that is often, on both moral and artistic levels, far below the calibre of most feature films.)

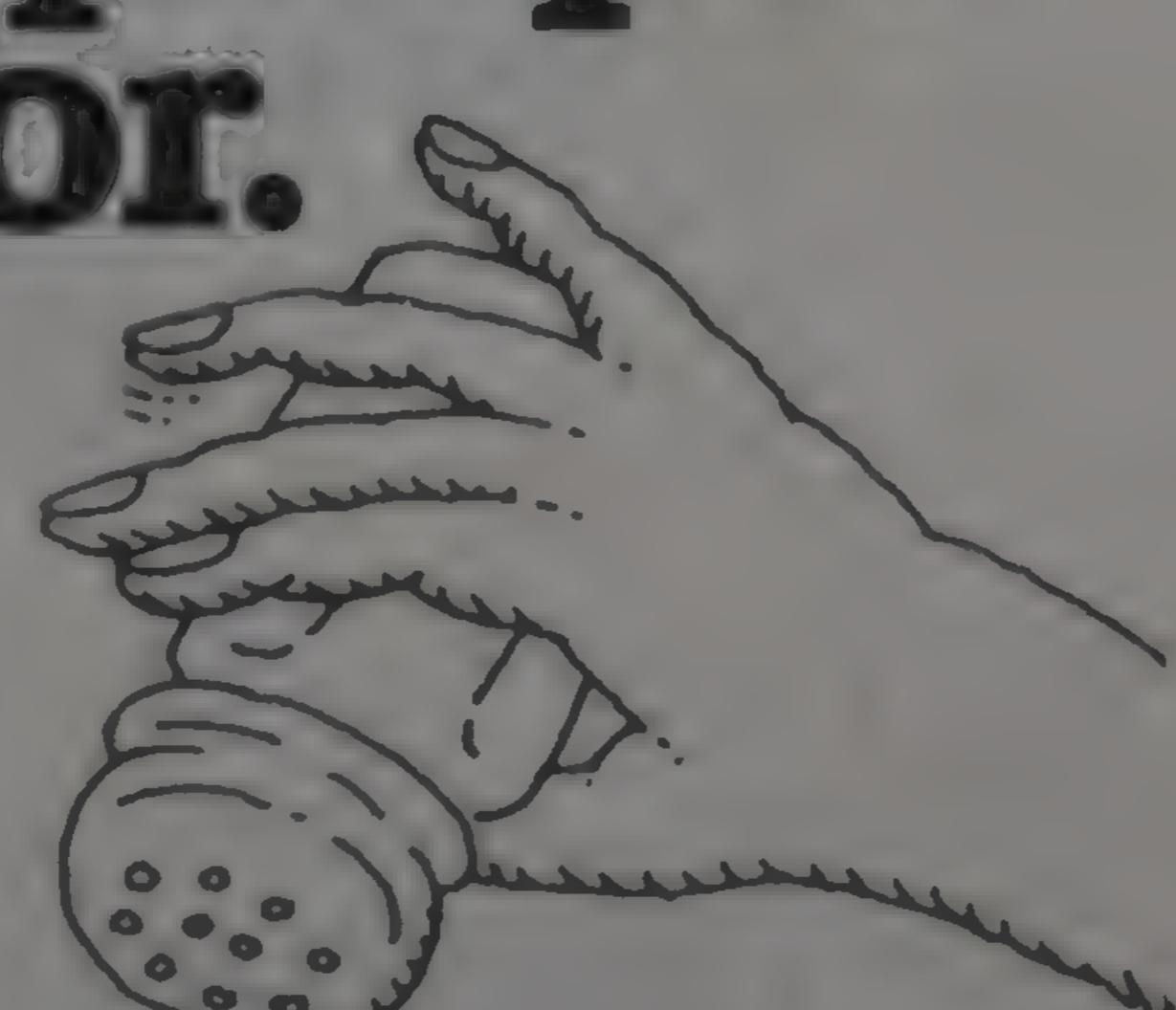
As an alternative to such passive TV watching, read our book reviews and curl up with a good book!

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Classified Rates	Births	Marriages	Anniversaries	Anniversaries
Births \$2.00 Marriges & Engagements \$3.00 Anniversaries \$3.00 Obituaries \$3.00 Notes of thanks \$1.00 Birthdays \$2.00 All other one column classified advertising \$7.50 per column inch with a minimum of \$10.00. Extra space add \$1.00 per column inch. Extra space add \$10.00 extra. Calvinist Contact will not be responsible for any errors due to hand-written or phoned in advertisements. Advertisements will be printed only upon request. Calvinist Contact 99 Niagara St., St. Catharines ON L2R 4L3 (416) 682-6311	TIGCHELAAR-MOSTERT: With great joy and thankfulness to God, who made all things well, we wish to announce the birth of our beautiful, first grandchild, ALLAN HENRY, born June 25, 1985 to John and Alida Tigchelaar of Hamilton, Ont. Also the first grandchild for Bert and Tena Tigchelaar of Hamilton, Ont. Proud grandparents Dick and Ena Mostert, Hamilton, Ont. John and Alida's home address: 297 Mohawk Rd., E., Hamilton, ON L9A 2J1	REITSMA-MEYERS: Mr. and Mrs. E. Reitsma, R.R.3, Kerwood, Ont., are pleased to announce the marriage of their daughter JANET ANN to STEVEN LON Meyers, son of Mr. and Mrs. G. Meyers of New Era, Mich. The wedding took place on Sat., July 13, 1985, at 5:30 p.m. in the Westmount Chr. Ref. Church, Strathroy, Ont. Rev. A. Vandende Ende and Cand. M. Palsrok officiated. Future address: P.O. Box 711, Gaylord, Mich. 49737	With joy and thankfulness to God, we hope to celebrate the 40th Wedding Anniversary of our parents. ENNO and TENA ENNEMA (nee Ronda) on August 8, 1985. Friends are invited to an Open House on Thursday, August 8, 1985, at home from 10-12 a.m. and 8-10 p.m. Best wishes only. Their wedding text was: "And they took their journey from Succoth and encamped in Etham at the edge of the wilderness. And the Lord went before them by day in a pillar of a cloud to lead them the way and by night in a pillar of fire to give them light; to go by day and night" (Ex. 13:21,22). We your children thank you for your love and understanding and for the Christian home and up-bringing you gave us. May God continue to bless you. Theresa & Ray VanderSluis; Sarah, Daniel, Rachel, Mary-Ellen, Philip — Chatham, Ont. Peter & Laura Enneson; Keira, Jean — Toronto, Ont. Tena & Ron Groenendal; Rebecca, Jason, Alicia — Chicago, Ill. Home address: 680 Wonderland Rd., N., Apt. 210, London, ON N6H 4T6	1950 August 3 1985 "Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which God hath given thee under the sun" (Ecc. 9:9a). With great joy and thankfulness to God, we celebrate Dad and Mom's 35th Anniversary. ARCHIE and LUCY HENDRIKS (nee Wind) Thank you for all the loving care and guidance, in God's name, that you've shown us through the years. May God's sun continue to shine on you and keep you well. Congratulations also to Oom Louw and Tante Tjitske Mulder from Koudum, Friesland, who will be with us and celebrating their 35th Anniversary as well on that day. With love from your children and grandchildren: Patricia — Toronto Andy & Lucille; David, Paul, Carole — Port Hope Ray & Doreen; Daniel, Matthew — Peterborough Jane — Toronto Open House Sunday, August 4, 1985, from 2 to 5 p.m. at 583 Annapolis Ave., Oshawa, ON L1J 2Y3
Thanks	VAN GEEST: Praise God for a sister and daughter RACHEL CHRISTINA born June 19, 1985. Twentieth grandchild for Mr. and Mrs. John DeGroot of Sarnia, Ont., 11th grandchild for Mr. and Mrs. William Van Geest of St. Catharines, Ont. Bill, Nel, Nathaniel, William and Thomas Van Geest, Rexdale, Ont.	SCHREIBER-VAN STRYLAND: Mr. and Mrs. Bertus Schreiber of Ottawa, Ont., and Mr. and Mrs. Harry Van Stryland of Clive, Alta., are happy to announce the marriage of their children, SYLVIA ANN and TYMEN JAMES. The wedding ceremony will take place, the Lord willing, at 3:00 p.m. on July 20, 1985, in the Calvin Chr. Ref. Church of Ottawa. Rev. H. Gunnink of Kanata Chr. Ref. Church officiating. Future address: 2-209 Holmwood Ave., Ottawa, Ont.	VAN EEK-ABMA: Believing that God has brought us together, we, SHIRLENE and MIKE, with our parents, Arie and Ellen Van Eek and Fred and Alice Abma, wish to announce our intention to pledge our lives to one another at 2:30 p.m. on July 27, 1985, at the Bethel Chr. Ref. Church, Waterdown, Ont. Future address: Grand Rapids, Michigan. (Temporary: R.R.#7, Strathroy, ON N7G 3H8)	1945 August 2 1985 For all the years of love and support that they have given to us, we the children and grandchildren of, JOHN and BERTH LOOYENGA (nee Westra) wish to congratulate them on the special occasion of their 40th Wedding Anniversary. May God continue to bring joy and thankfulness for your life together in the years to come. With love from: Neil & Dirkje Trivett Tom & Hazel Looyenga; Carmen, Naomi, Nathan Pieter & Nelda Looyenga; Reuben, Tiffany Gerry Looyenga Stewart & Sylvia Looyenga; Sarah Hilda Looyenga Open House will be held on Sat., August 3, 1985, at Mt. Hamilton Chr. Ref. Church from 2-4 p.m. Best Wishes cards may be sent to 58 Kennedy Ave., Hamilton.
Births	DYKSTRA: Brian and Ann (nee Buma) thank the Lord for blessing us and our son Trevor with a truly precious gift. On May 21, 1985, the Lord entrusted into our care a beautiful, healthy baby girl SHERYL LOUISE, weighing 6 lbs. 5 oz. Proud and thankful grandparents are William and Toni Buma of Bowmanville, Ont., Robert and Catherine Dykstra of Little Britain, Ont. Pleased great-grandmothers are Mrs. E. Buma, Mrs. T. Dykstra and Mrs. C. Doelman. Home address: R.R.#3, Little Britain, ON K0M 2C0	DYKSTRA-VANDERWEKKEN: With joy and thanksgiving Mr. and Mrs. Klaas Dykstra of Ingersoll, Ont., and Mr. and Mrs. John Vander Wekken of Picture Butte, Alta., are happy to announce the forthcoming marriage of their children, BETTY and LEO. The wedding will take place, D.V., on July 26, 1985, at 11:30 a.m. in the Iron Springs Chr. Ref. Church. Rev. C. Vriend of Neerlandia officiating. Future address: Emo, Ont.	ANNIVERSARIES: 1960 July 23 1985 "Thy word is a lamp unto my feet and a light unto my path" (Psalm 119:105). With great joy and thankfulness to our God, we celebrate with our parents, JOHN and KLAASKE DE VRRIES (nee Broekema) their 25th Wedding Anniversary. It is our hope and prayer that our heavenly Father will bless and keep them in the years to come. With love: Kathy Elliott There will be an Open House at the De Vries' residence on July 23, 1985, from 7 to 10 p.m. Home address: 66 Emily St., Stirling, ON K0K 3E0	St. Catharines St. Catharines 1960 August 5 1985 It is with joy and thankfulness to our God and Father, that we as children and grandchildren, hope to celebrate, D.V., the 25th Wedding Anniversary of our parents and grandparents. EVERT and NELLIE PRINSSEN (nee Buitewerf) It is our prayer that God will bless and keep them in His care for many years to come with love and best wishes from your children. Wilma & Karl Vahrmeier; Karl, Melissa — Fenwick Bernie Prinsen & Brenda (fiancee) — St. Catharines Evelyn & Dave Koolstra — Fenwick Elizabeth Prinsen & Kendrick (boyfriend) — St. Catharines Home address: R.R.#1, St. Catharines, ON L2R 6P7
KLEIN GELTINK: Praise God for new life! He has blessed us with the birth of our first child, MATTHEW JOHN, born on June 12, 1985, weighing 8 lbs. 3 1/4 oz. Proud parents are Bruce and Ida Klein Geltink. Grandparents are Case and Ida DeGier of Tavistock, Ont., and Bert and Annie Dunnewold of Scotsburn, Nova Scotia. Home address: 27 Lawrence Ave., Anten Mills, ON L0L 1Y0	JANSSEN-DE WOLF: Mr. and Mrs. Gerrit Janssen of Brownsville, Ont., wish to announce the marriage of their daughter BERNICE to JOHN De Wolf, son of Mr. and Mrs. Cornelis De Wolf of The Netherlands. The celebration will take place, the Lord willing, August 9, 1985, at 5:00 p.m. at the Burdett CRC, Alta. Rev. A. Beukema officiating. Future address: Box 833, Bow Island, AB T0K 0G0	JENKINS-ABMA: Mr. and Mrs. Raymond Jenkins of Sarnia, Ont., and Mr. and Mrs. Fred Abma of Strathroy, Ont., joyfully announce the forthcoming marriage of their children MARY and JOHN. The ceremony will take place, D.V., on Saturday, July 20, 1985, at 2 o'clock. St. George Anglican Church, 248 Vidal St., N., Sarnia. Future address: 717 Oxford St., Sarnia, N7T 6Z7	RINGNALDA-GUETTER: Rev. and Mrs. Gerard Ringnalda and Mr. and Mrs. Pete Guetter joyfully announce the upcoming marriage of their children, WILMA and RICK, D.V., on Saturday, August 3, 1985, in the First Chr. Ref. Church of Orillie, 50 Filtons Side Rd., West. The father of the bride officiating.	St. Catharines 1925 July 16 1985 With thankful hearts we have celebrated the 60th Wedding Anniversary of our parents, grandparents and great-grandparents. PIETER and MAARTJE SPEELMAN (nee Noordzy) As children we pray that the Lord will continue to bless them. Marie Van Dyk — Talbotville, Ont. Adriaan & Ronnie Vankempen — Essex, Ont. John & Wilhelmina Vander Geest St. Thomas, Ont. Martin & Antonia Speelman — Strathroy, Ont. John & Joanne Mantel — Aylmer, Ont. John & Ina Hoogstra — Strathroy, Ont. Walter & Lydia De Ruiter — Grand Rapids, Mich. John Speelman — Kerwood, Ont. Eric & Joanne Speelman — Wyoming, Ont. Doug & Mary Gibbons — Fort McMurray, Alta. 46 grandchildren, 22 great-grandchildren.
Congratulations			Rainbow Marketing Co. We can help you with Business Forms Business Cards Business & Personal Stationery Computer Forms Send us your present form, card, letterhead or envelope for a quote, and state quantity needed. We can also assist you with Specialty advertising and Promotional products. Call anytime (416) 935-1898 Peter & Evelyn Held 22 Orlando Drive St. Catharines, ON L2N 6V7	More classifieds next page.

Classifieds

Anniversaries	Anniversaries	Anniversaries	Anniversaries	Obituaries	
<p>1930 July 24 1985 WILLUM and ANNA MARIE SCHINKEL (nee Jonkers)</p> <p>"The Lord is my Shepherd I shall not want" (Psalm 23). We as their children thank the Lord for the many blessings He has given them. We pray that the Lord will continue to keep them in His care, and that He may grant them all they need.</p> <p>Love and congratulations from your family:</p> <p>Jack & Rose Bob & Eva Tina & Bill Jerry & Manja Genda Mary & Henry Audrey & Cor Bill 25 grandchildren, five great-grandchildren</p> <p>St. Catharines Jordan Station</p> <p>1960 July 22 1985 "Blessed is every one who fears the Lord, who walks in His ways! You shall eat the fruit of the labour of your hands; you shall be happy, and it shall be well with you" (Psalm 128:1,2).</p> <p>With joy and thanksgiving to the Lord, we hope to celebrate the 25th Wedding Anniversary of our parents.</p> <p>ARNOLD and TINA TERMORSHUIZEN (nee Vandermolen)</p> <p>It is our prayer that the Lord will continue to bless you and keep you in His care.</p> <p>With love from your children: Irene & Rick Blackford — Pasadena, Calif. Marion & Louis Damm — Vineland Station, Ont. Sandra Termorshuizen — at home Ernie Termorshuizen — at home Home address: R.R.#3, 4th Ave. Louth, St. Catharines, ON L2R 6P9</p> <p>"Unless the Lord builds the house its builders labour in vain" (Ps. 127:1,2).</p> <p>This was our wedding text on July 18, 1945 in Rijswijk, Z-H. We thank the Lord our God that He has built our house and we could celebrate with our children and grandchildren our 40th Anniversary. Praise be to His name.</p> <p>WILLEM K. and MARIANNAC. VAN HARTINGSVELDT (nee Van Velden)</p> <p>Job & Jacqueline; Michael, Robert, Rebecca, Joel — Eureka, NS Bill & Mary; Justin, Brooke, Maria — Fisherville, Ont. Mike & Rita — Vineland Station, Ont. Pete & Karen; Daniel, Kevin, Michelle — Burlington, Ont. Vineland Station, Ont. July 18, 1985.</p> <p>1935 June 27 1985 SIMON N. and JANNETJET. VAN OOSTEROM (nee Knor)</p> <p>"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass" (Psalm 37:5). On their 50th Wedding Anniversary, joyful congratulations from the children, grandchildren and great-grandchildren.</p> <p>Keith & Betty van Oosterom; Joanne, Rick, Carolyn — Sarnia Peter & Susan van Oosterom; Brian, Sharon — Sarnia Jacob & Margaret VandeZweerde; — Niagara Falls Kenneth & Pattie van Rooyen; Jason, Nicole Cathy, Cynthia, Judy Jim & Jenny van Oosterom; Kimberly, Sheila, Gregory — St. Catharines Rick & Jane van Oosterom; Tammy, Patricia — Pt. Edward</p>	<p>Congratulations to Willum and Anna Marie Schinkel (nee Jonkers) who will celebrate their 55th Wedding Anniversary, D.V., on July 24, 1985.</p>	<p>1935 July 22 1985 "Be joyful always, pray continually, give thanks in all circumstances, for this is God's will for you in Christ Jesus" (1 Thess. 5:16, 17 & 18).</p> <p>With much joy and thanksgiving to the Lord, we as children and grandchildren, hope to celebrate the 50th Wedding Anniversary of,</p> <p>HEIJE and GRIETJE WUBS (nee Holtzing)</p> <p>May God continue to bless and keep them in His care.</p> <p>Congratulations and love from: Harry & Jose Wubs; Kathie, Richard, Jennifer, Christopher, Elizabeth — Ottawa Hans & Finy Bleeker; Robert, Tim, Steve, Stephanie — Nepean Hivert & Sandy Wubs; David, James, Debbie, Tammy — Nepean Albert & Marilyn Wubs; Julie, Melanie, Jeremy, Kristin, Erin, Meaghan — Nepean Jeff & Christine Wubs; Carolyn, Matthew, Jason, Jeffrey — Surrey, British Columbia Steve & Ina Boneschansker; Terrie, Steve, Greg, Kim — Ottawa Tom & Mieneke Siersma; Harry, Daniel — Owen Sound Don & Margaret Curtis; Donna, Blake, Brett — Nepean</p>	<p>1940 August 7 1985 With joy and thanksgiving to our Lord, we are pleased to announce the 45th Wedding Anniversary of our parents and grandparents,</p> <p>TJALLING and TJITSCHE WOLTERS (nee Offringa)</p> <p>We pray that God will continue to bless them and keep them in His care.</p> <p>With love and best wishes: Cecil & Laura Wolters; 3 children — Bowmanville Jerry & Chris Wolters; 4 children — Trenton Allen & Mary Wolters; 3 children — Trenton Bart & Jane Smits; 4 children — Trenton Andy & Willie Wolters; 4 children — Trenton Harry & Martha DeJong; 3 children — Colbourne Toby & Tena Smits; 4 children — Baltimore, Ont. Michael & Carol Wolters; 3 children — Trenton Theresa & Ray Dixon — Kingston Charlie & Marlene Wolters; 3 children — Batawa John & Pat Wolters — Trenton Dick & Arlene Wolters — Trenton</p>	<p>1960 July 15 1985 "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ" (Colossians 3:23,24).</p> <p>With joy and thankfulness to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,</p> <p>CORNELIS and ELIZABETH VANDERSLST (nee Rossel)</p> <p>We thank the Lord for the love and care they have given us and pray that the Lord will continue to guide and bless them in the years to come.</p> <p>With much love and congratulations from their children:</p> <p>Marilyn & David (fiance) Betty & Max (fiance) Jeffery</p> <p>Home address: 250 Riverview Dr., Strathroy, ON N7G 2G6</p> <p>1960 July 30 1985 "So whether you eat or drink or whatever you do, do it all for the glory of God" (1 Cor. 10:31).</p> <p>With joy and thankfulness to God, we as children and grandchildren, hope to celebrate with our parents, their 25th Anniversary,</p> <p>MARTIN and JANE VANDERVEEN (nee Zantingh)</p> <p>With love: Wenda & Bert Marissen; Lindsay — Fenwick, Ont. Charlene & Wilfred Schipper; Chantel — Caistor Centre, Ont. Jack — Fenwick, Ont. Henry — at home Philip — at home Victor — at home Kyle — at home An Open House will be held on Tuesday, July 30, 1985, from 1:00 - 2:30 p.m. in Smithville Chr. High School gym. Home address: P.O. St. Ann's, ON L0R 1Y0</p> <p>1960 July 22 1985 "Great is thy faithfulness..." With happiness and thanksgiving, we are pleased to announce the 25th Wedding Anniversary of our parents and grandparents,</p> <p>JACOB and ALICE WINTER (nee Brus)</p> <p>May God continue to keep you in His loving care.</p> <p>Congratulations and best wishes from: Evelyn & Peter Hielema; Leona, Rebecca Judy Art Greg Denise</p> <p>Friends and relatives are invited to an Open House on Saturday, July 27, 1985, at 8:00 p.m. at their home, 19 Collingdon Dr., Brantford, ON N3S 3C9</p>	<p>The Lord in His great wisdom, called one of His children home</p> <p>JANNIE BOKS (nee De Vries)</p> <p>Our beloved mother and grandmother died July 1, 1985, at the age of 78.</p> <p>At the funeral, held Thursday, July 4, a meditation was prepared by Rev. Ken Baker of the Emmanuel Chr. Ref. Church on 1 Peter 1:8-9.</p> <p>"Though you do not now see Him you believe in Him and rejoice with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls."</p> <p>Herman & Tina Boks — Hamilton, Ont.</p> <p>George & Mary Terstege — Mississauga, Ont.</p> <p>Hank & Pat Boks — Grant, Michigan</p> <p>John & Deanna Boks — Coquitlam, BC</p> <p>Hans & Mary Boks — Hamilton, Ont. 12 grandchildren, many relatives in The Netherlands. She resided at Shalom Manor, Grimsby, Ont.</p> <p>Correspondence address: H. Boks, 102 Lynbrook Dr., Hamilton, ON L9C 2K9.</p> <p>Suddenly, on June 27, 1985, the Lord called home to Himself, our dearly beloved husband, father and grandfather,</p> <p>W.C.J. (Wim) BOUWMEESTER in his 62nd year.</p> <p>Dear husband of: Anke Bouwmeester (nee Koskamp).</p> <p>Loving father and grandfather of: Paul & Gay Bouwmeester; Jamie, Michelle — Mississauga, Ont.</p> <p>Hans & Joanne Kater; Joshua, Lindsay, Jordan, Anya — Cavan, Ont.</p> <p>Bart & Marilyn Nameth — Hamilton, Ont.</p> <p>Sandra Bouwmeester & Dan Brinks (fiance) — Hamilton, Ont.</p> <p>"Blessed are the dead, who die in the Lord ... henceforth, they may rest from their labours, for their deeds to follow them" (Rev. 14:13).</p> <p>Home address: 15 Eldorado Crt., Hamilton, ON L9C 2R1</p> <p>St. Thomas June 28, 1985</p> <p>On June 28, 1985, the Lord suddenly took home our dear member,</p> <p>ART DEWEGER</p> <p>"And whether one member suffers all the members suffer with it" (1 Cor. 12:26a).</p> <p>The members of the St. Thomas Chr. Ref. Bible Study club wish to extend our deepest sympathy towards Nellie DeWeger and family.</p> <p>We all will miss him during bible study and especially his singing.</p> <p>"My soul clings to thee, thy right hand upholds me" (Psalm 63:8).</p> <p>In His infinite wisdom it pleased God to take to Himself, through a tragic accident, on June 26, 1985, our beloved granddaughter and niece and her husband,</p> <p>CASE and EDNA DE ROO (Feddema)</p> <p>of Kelowna, BC.</p> <p>We trust that God will provide for their two special boys, Shane and Aaron.</p> <p>Our prayer is that God will comfort Peter Feddema and his family.</p> <p>"My soul clings to thee: thy right hand upholds me" (Ps. 63:8).</p> <p>Lovingly remembered by:</p> <p>Mrs Y. Sikma — Grimsby</p> <p>Peter & Jane Sikma — Newcastle</p> <p>Piet & Rose Sikma — Oemo</p> <p>Sonya & Klaas Reitsma — Ingersoll</p> <p>Tom & Liz Sikma — Norwich</p> <p>Edna & Sjerp VanderMeer — Hickson</p> <p>John & Margie Sikma — Newcastle</p> <p>Betty & Bill Flikkema — Georgetown</p> <p>and many cousins.</p>
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VAN HARTINGSVELDT (nee Van Velden)</p> <p>Job & Jacqueline; Michael, Robert, Rebecca, Joel — Eureka, NS Bill & Mary; Justin, Brooke, Maria — Fisherville, Ont. Mike & Rita — Vineland Station, Ont. Pete & Karen; Daniel, Kevin, Michelle — Burlington, Ont. Vineland Station, Ont. July 18, 1985.</p> <p>1935 June 27 1985 SIMON N. and JANNETJET. VAN OOSTEROM (nee Knor)</p> <p>"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass" (Psalm 37:5). On their 50th Wedding Anniversary, joyful congratulations from the children, grandchildren and great-grandchildren.</p> <p>Keith & Betty van Oosterom; Joanne, Rick, Carolyn — Sarnia Peter & Susan van Oosterom; Brian, Sharon — Sarnia Jacob & Margaret VandeZweerde; — Niagara Falls Kenneth & Pattie van Rooyen; Jason, Nicole Cathy, Cynthia, Judy Jim & Jenny van Oosterom; Kimberly, Sheila, Gregory — St. Catharines Rick & Jane van Oosterom; Tammy, Patricia — Pt. Edward</p>	<p>Congratulations to Heije and Grietje Wubs (nee Holtzing) who will celebrate their 50th Wedding Anniversary, D.V., on July 22, 1985.</p>	<p>Feel God's hand on your work.</p> <p>It's satisfying to know God is working through you in your job. And you don't have to be a pastor or bible teacher to experience it. Intercristo can help you find a job in a Christian organization where God best uses your professional skills. Contact Intercristo for current openings coast to coast and around the world. CALL TOLL FREE: (800) 426-1342, AK, HI, WA, CANADA: (206) 546-7330.</p> <p>For Summer advertising deadlines check Calendar of Events dates on page 21.</p> <p>The Lord is my shepherd; I'll not want</p>	<p>Obituaries</p> <p>The congregation and council of Rehoboth Chr. Ref. Church of Bowmanville wish to share in the sorrow of our deacon Peter Feddema and his children in the accidental deaths of their daughter and sister</p> <p>EDNA and her husband</p> <p>CASEDEROO</p> <p>God gives His people strength. Romans 5:1-5.</p> <p>Anthony De Jager, pastor</p> <p>Henk Kobes, clerk</p>	<p>Obituaries</p> <p>The Lord in His great wisdom, called one of His children home</p> <p>JANNIE BOKS (nee De Vries)</p> <p>Our beloved mother and grandmother died July 1, 1985, at the age of 78.</p> <p>At the funeral, held Thursday, July 4, a meditation was prepared by Rev. Ken Baker of the Emmanuel Chr. Ref. Church on 1 Peter 1:8-9.</p> <p>"Though you do not now see Him you believe in Him and rejoice with unutterable and exalted joy. 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Classifieds

ObITUARIES	ObITUARIES	ObITUARIES	ObITUARIES	Accommodation
<p>"He gathers the lambs in His arms and carries them close to His heart" (Isaiah 40:11b). On Tuesday, July 10, 1985, the Lord gathered to Himself, BRADLEY GERALD MELTSELAAR at the young age of ten. We pray that God will surround Bradley's parents, Dick and Tina, brother Chad and sister Jolene with His unfailing love, and that He will give them much strength during this difficult time. Lovingly remembered by friends: Coby & John Barneveld; Shelley, Shane, Stacey, Chad, Alicia, Brenda & Martin Bouma; Travis, Kyle, Julie, Sylvia & Gary DeBoer; Angela, Jennifer, Carrie, Reuben Evelyn & John Kreeft; Sandra, Anita, Ryan, Matthew, Yikka & Peter VanKempen; Rosalie, Jenny, Betty & Arnie Wildschut; Michael, Jodi, Bryan, Eric, Jeanette & Jack Wildschut; Mark, Stephen, Lee-Anne, Anne & Bill Zylstra; Michael, David, Robyn, Sarnia, Ont.</p> <p>February 9, 1907 June 23, 1985 "Let everything that breathes praise the Lord" (Psalm 150:6). Peacefully went home to be with his Lord.</p> <p>TAEKEMIEDEMA 90 Lakeport Rd., St. Catharines, Ont. Beloved husband of: Jannetje Van Buren & the late Grietje Veltman, 1970. Dear father of: Sidney & Nellie Miedema — St. Catharines, Ont. Evelyn & Dick Teeuwsen — St. Catharines, Ont. Gertie & Charlie Koopman — St. Catharines, Ont. Grace & John Bakker — St. Catharines, Ont. George & Grace Miedema — St. Catharines, Ont. Fred & Lorna Miedema — Niagara Falls, Ont. Opa to 23 grandchildren and ten great-grandchildren. Stepfathers: Len & Lenie Van Geest — Waterdown, Ont. Corrie & Simon Eygenraam — Brampton, Ont. Wil & Gerry Jonkheer — Whitby, Ont. Jannie & Ralph Suk — St. Catharines, Ont. Gerda & Al Zietsma — Ancaster, Ont. Max & Judy Van Geest — New Zealand Casey & Marian Van Geest — Fenwick, Ont. Bill & Ann Van Geest — Fenwick, Ont. 27 step grandchildren and four step-great-grandchildren. Also survived by three brothers and three sisters in Holland. Funeral service was held on Tuesday, June 25, 1985, in the Trinity Chr. Ref. Church, St. Catharines, Ont. Rev. H. Jonker officiating.</p> <p>The council and congregation of Rehoboth Chr. Ref. Church of Bowmanville extend their Christian love and sympathy to elder Ralph Pipper and his children in the departure of their loving wife and mother,</p> <p>WINNIE May the spirit of the living God embrace them with His consolations in this time of bereavement. Isaiah 43:1-8a. Anthony De Jager, pastor Henk Kobes, clerk</p>	<p>Andijk, Holland 1917 Psalm 43. Dan ga ik op tot Gods altaren tot God, mijn God, de bron van vreugd. We are thankful to the Lord that after much suffering, He took unto Himself, into glory, our dear husband, father and grandfather,</p> <p>JACOB TENSEN in his 68th year. Loving husband of Trijntje Dekker. Father and opa of: Marja Marissen; family — St. Thomas Peter & Linda Tensen; family — Brantford Leny & John Braaksma; family — Camiachie Jenny & William Kapteyn; family — Sarnia Henry & Annette Tensen; family — Bowmarville Wim & Carol Tensen — Los Angeles, Calif. Predeceased by daughter Thea and grandchild Peter. Home address: R.R.#3, St. Thomas.</p> <p>"My grace is sufficient for you." On June 29, 1985, the Lord took unto Himself our dear sister and aunt,</p> <p>BOUKJE ANNA VAN ABBEMA (nee de Schiffart) She was a resident of the Ottawa Medix Center. Lovingly remembered by: Gerrit de Schiffart Clara de Schiffart — Reitsma and their children. 80 Centre St., Brockville, ON K6V 5S6</p> <p>Given by God on July 29, 1917. Graciously used by God for 67 years. Taken by God in death on Tuesday, June 25, 1985.</p> <p>ANNE(Andy) VANHOUTEN Beloved husband for 45 years of: Sietske (Sylvia) VanHouten (Van Huizen). Dear father of: Alice & Andy Visser; John & Barbara, Sylvia, Ronald — Hanover Annette VanHouten — Waterloo Siebert & Ina VanHouten; Christopher, Michael — Hamilton Atty VanHouten — Guelph The funeral took place on Friday, June 28, 1985, in the Second Chr. Ref. Church, Sarnia, Ont. "For it is by grace you have been saved, through faith — and this not from yourselves, it is the gift of God" (Eph. 2:8). Home address: 1011 Kenwood Ave., Sarnia, ON N7V 3S3</p> <p>On Tuesday, June 25, 1985, the Lord took home one of our faithful members and board member,</p> <p>ANDY VANHOUTEN suffering from a brief illness. He will be missed but trusting he is with the Lord is sufficient. May the God of the resurrection sustain His grace to his wife Sylvia and family for the lonesome days to come. God be with you. This is the wish of board and members of the Youth of Yesterday of Sarnia. John VanBarneveld, Pres. Casey De Jong, Secr.</p>	<p>St. Thomas, Ont., Canada 1985 "I know that my Redeemer lives." In this full assurance, on June 22, 1985, after a lengthy illness, the Lord in His wisdom, took home His child.</p> <p>JOHN VANLINGEN at the age of 49. Beloved husband of Annie (Vyn) VanLingen. Dear father of Mary, Charles and Patricia. Dear son-in-law of Mr. and Mrs. Peter Vyn, R.R.#1, Belmont, Ont. Dear brother-in-law and uncle of: Ralph & Wilma Driezen; John, Peter, Karen — R.R.#1, Springfield, Ont. John & Margaret Kriense-Lokker; Jeremy, Ryan, Michael — Abbotsford, BC Ralph Vyn — R.R.#1, Belmont, Ont. Funeral service was held on June 25, 1985, at the Chr. Ref. Church, Aylmer, Ont. Home address: R.R.#1, Mossley, ON N0L 1V0</p> <p>"Blessed is the man who perseveres under trial, because when he has stood the test, he will receive the crown of life that God has promised to those who love Him" (James 1:12).</p> <p>JOHN VAN LINGEN has received the crown of life. He is alive with Jesus in heaven. Loving husband of: Annie (Vyn) Van Lingen. Dear father of: Mary & Duane (fiance) Charles Patricia The funeral service was held on June 25, 1985, at 2:00 p.m. in the Aylmer Chr. Ref. Church. Ref. Wm Renkema officiating. The text was taken from John 12:26.</p> <p>ALIDA ELISABETH VERBEEK (nee Vandriesen) who died peacefully in her sleep in the blessed knowledge that she belonged, body and soul, in life and in death, to her faithful Saviour, Jesus Christ. Her favourite text was Psalm 73:24-26. Her children: Bill & Winnie Verbeek — Wetaskiwin, Alta. Dick & Tini Verbeek — Calgary, Alta. John Hielkema — Kincardine, Ont. Alice & Herman Salomons — Ladner, BC She leaves 17 grandchildren and 11 great-grandchildren. Her husband, Hendrik, predeceased her in death in 1968; a son, Henk, in 1946; a daughter, Trudy, in 1944; and a grandson, Rick, in 1977. She leaves three sisters in The Netherlands and one sister in Calgary. Her two brothers predeceased her in death in 1974 and in 1983. Mailing address: 108 Spatinow Dr., Wetaskiwin, AB T0A 1L2</p>	<p>After a lengthy illness, the Lord in His infinite wisdom called unto Himself,</p> <p>ARIE JACOBES VERHOEF in his 80th year, on June 18, 1985. Dear beloved husband of Dingena (nee Schering). Dear father of: Corrie & Ralph Nixon — Wingham, Ont. Eva & Dick Roorda — Clinton, Ont. Nellie & Rollie Steep — Mississauga, Ont. Dianne & Don Budnark — Goderich, Ont. Arie & Sharon Verhoef — Clinton, Ont. Tony & Joanne Verhoef — Clinton, Ont. Dear grandfather of 16 grandchildren and two great-grandchildren. "But now, Lord, what do I look for? My hope is in you" (Psalm 39:7). Home address: R.R.2, Seaforth, ON N0K 1G0</p>	<p>Female student at Fanshawe College would like same to share an apartment in September. Call Janice Van Dorp at 519-482-9857, or write to R.R.5, Clinton, ON N0M 1L0.</p> <p>An English speaking, non-smoking young man from Holland, 20 years of age, is looking for room and board, preferably near the Rocky Mountains for one to two months in the period of July through October. Wim Bouwmeester, c/o H. Maas, R.R.#3, Brighton, ON K0K 1H0; 613-475-0868.</p>
				Shared Rides
				<p>Riders wanted Anyone interested in getting a ride to Dordt College on or about August 25, 1985, please call Fred VanderWoude, evenings at (613) 432-4208.</p>
				For Rent
				<p>VACATIONERS: Part of house, with private entrance, washroom, for rent (short term) in the Niagara Peninsula; also bed and breakfast. Call Stuart Bruinsma, 679 Hixon St., Beamsville, ON L0R 1B0; 416-563-8807.</p> <p>Florida: 2 bdrm. apt. Indian Rocks Beach, (Gulf Mexico). Ideal fam. place; 1½ hours from Disney World. Available on weekly basis, US \$300 per week May-Nov. Call Toronto 226-1137.</p> <p>Parkside Village 193 N. Park Street Belleville, ON K8P 4P1 Home for Seniors Attractive one bedroom suites on second floor still available; \$385 monthly, incl. utilities. Anyone interested in joining this Christian community, please contact us as soon as possible for applications at the above address.</p>
				For Sale
				<p>FOR SALE WINTER IN FLORIA??? Mobile home 36 x 8, carport, fully furnished, colour TV, air-conditioner, etc., etc. This home is for sale due to illness. Live in sunny Florida coming winter. Phone 519-236-7737.</p> <p>For Sale In Prince Edward County A one-man complete, productive dairy farm operation. Sincere inquiries to No. 2392, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p>
				Wanted
				<p>Self-contained apartment for 1 girl (or for 3 girls) near Guelph University. Contact: Jaclyn Vander Velde (416) 878-2750.</p> <p>Worship Services</p> <p>Come join us. Worship with us in Hanover, Ont. while you vacation in the Grey-Bruce area. Hanover CRC, corner of 10th St. and 10th Ave., Hanover, Ont. Worship services 10 a.m. and 2:30 p.m. P.O. Box 85, Hanover, ON N4N 3G3</p> <p>More classifieds next page</p>

Check our Calendar for Events In your area.

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Events**CALENDAR
of events**

Aug. 2-5	27th Annual ICS Niagara Family Conference. Theme: "Imaging God: The Meaning of Being Human," at Niagara Christian College, Fort Erie, Ont. For info, phone (416) 979-2331.
Aug. 3	"De Fryske Dei" at Chrysler Park, Morrisburg, Ont.
Aug. 4	Gerald Vandezande of CPJ will be interviewed by Doug Hall on "Weekend" on CHEX-TV, Channel 12, Peterborough, 11:30 a.m. in connection with his book <i>Christians in the Crisis — Toward Responsible Citizenship</i> and related socio-economic and political issues.
Aug. 4-6	Neerlandia Historical Society invites all former residents to a community reunion, celebrating the book launch of "A Furrow Laid Bare," the Neerlandia history book; in Neerlandia, Alta. Reply by June 1 to Neerlandia Reunion Committee, Neerlandia, AB T0G 1R0.
Aug. 5-24	Summer Session "Build Your Faith" at Ontario Theological Seminary, 25 Ballyconnor Crt., Willowdale, Ont. Sponsored with IVCF. For info, phone (416) 226-6380.
Aug. 2-5	All Ontario Young People campout at Lakewood Christian Campgrounds. Pre-registration recommended. For further information and registration call: 1-(519) 899-4415. A host of exciting activities planned, incl. Grace & Colleen, bathtub race, and more.
Aug. 10	Reunion of the students, teachers and friends of the Springdale Chr. School, Bradford, Ont.; 2 p.m. at the old school grounds. For info, contact Marianne Markus (416) 775-2805.
Aug. 10-20	Third Annual Mexico Summer Training Session Tour Group. Tour leader: Dr. Dick L. Van Hulsema, RBC President. For info, contact Reformed Bible College, Grand Rapids, MI (phone 616-458-0404, Ext. 13).
Aug. 25	CPJ's Gerald Vandezande in interview on CFTO-TV, Toronto, at 8:30 a.m. on "Paradox."
Fall '85	Van Hulsema is coming!!! An evening with a laugh and a tear and uplifting music. Proceeds for Salem Fellowship Fund. Watch for announcements in your church bulletins.
Sept. 7	28th annual Ontario Chr. Ref. Church School convention at 1st CRC, Guelph; 9 a.m. registration. Main speaker: Dr. Henry Wildeboer. Afternoon workshops. Reg. deadline Aug. 2. For info call Wendy Pauw at (519) 836-5049.
Sept. 13-14	Duncan Christian School 25th Anniversary Celebrations at the school, 5781 Chesterfield St., Duncan, BC. For info, call Mr. W. van Deventer (604) 746-5431.
Sept. 17-24	Red Mesa Tour '85. Tenth annual bus tour to Navajo and Zuni Christians. For info, contact the Burlington CRC Home Missions office at (416) 637-3434.
Oct. 5	CLAC-sponsored International Symposium on "The Freedom to Work" at 9 a.m. at John Knox Christian School, 82 McLaughlin Rd., S., Brampton, Ont. Speakers: Jose Prince, Zygmunt Przetakiewicz and Sander Griffioen. For info, contact (416) 744-2340.
Oct. 12-14	25th Anniversary of Athens Chr. School; contact Mr. Henry Smid at Box 365, Athens, ON K0E 1B0. More details to follow.
Oct. 14-20	Christian Heritage Tour (Lancaster, PA and Washington, DC). Tour originates from Toronto and Hamilton, Ont. For info, contact (416) 529-7163.
Oct. 18-25	Visit Old Mexico (Mexico, Acapulco and surrounding area). Tour leaders are the Revs. Peter Meyer and Chester Schemper. For info, phone Christine McDougall at the Weston office of the Canadian Home Bible League (416) 741-2140.
Nov. 22 & 23	Conference '85, Convention of Calvinite and Cadet Counsellors. Theme: Enthusiasm: Faith in Action. Keynote speaker: Rev. J. Van Til. Contact your head counsellor for more information.

Advertising Deadlines

Dated	Mailed	Classified Deadline	Display Advertising Deadline
Fri. Aug. 2	Fri. July 26	Wed. July 24-8:30a.m.	Tues. July 23-8:30a.m.
Fri. Aug. 23	Tues. Aug. 20	Thurs. Aug. 15-8:30a.m.	Wed. Aug. 14-8:30a.m.
Fri. Aug. 30	Tues. Aug. 27	Thurs. Aug. 22-8:30a.m.	Wed. Aug. 21-8:30a.m.

**VISIT OLD MEXICO
October 18th - 25th**

See your Missionaries in Action
Church Planting — Bible Distribution — Translation
Mexico City and Acapulco and Surrounding Area
Visit the Pyramids — Quaint Indian Villages —
Worship with a Native Church
Tour Leaders:
Rev. Peter Meyer and Rev. Chester Schemper

For full information contact:

Mrs. Christine McDougall
Canadian Home Bible League
Box 524, Station "A"
Weston, Ontario M9N 3N3
Tel: (416) 741-2140

REUNION
of all former students, teachers, and friends of the
Springdale Christian School, Bradford, Ont.
to be held

Saturday, August 10, 1985
at the old school grounds starting at 2 p.m.
Come on out and reminisce with old friends and make some new ones.

For more information please contact
Marianne Markus
R.R.#4, Bradford, ON L3Z 2A6
(416) 775-2805

De Fryske Dei
scil wher halden
wirde
op de 3de Aug. 1985
Chrysler Park
Morrisburg, Ont.

Duncan Christian School**25th Anniversary
Celebrations**

All present and former teachers, students, supporters and friends of the school are invited to come and celebrate 25 years of
DIRECTING OUR YOUTH

Place: Duncan Christian School, 5781 Chesterfield St.

Family Picnic and Games: September 13, 1985, 2-8 p.m.

Jubilee Program: September 14, 1985, 7:30 p.m.

Billets can be arranged.

Duncan Christian School

Mr. W. van Deventer, Principal
P.O. Box 549, Duncan, BC V9L 3X9

Telephone: (604) 746-5431

Anniversary Booklets and Tiles Available

"How shall the young direct their way?"

"Thy Word, O Lord will safely lead ..."

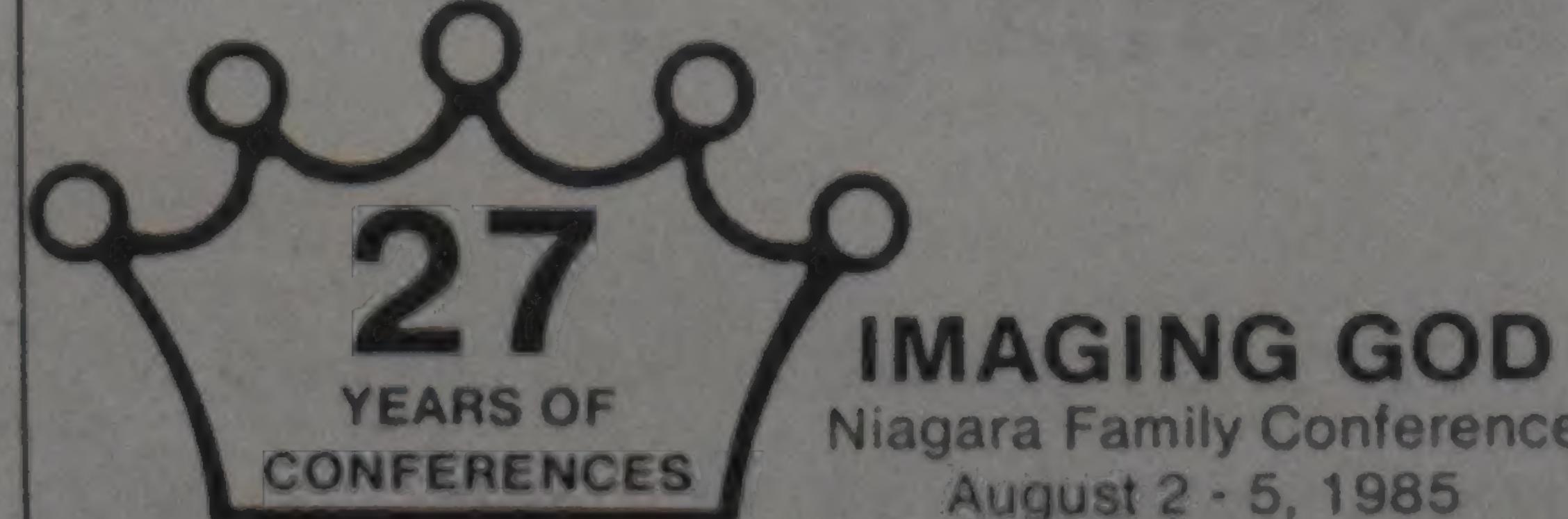
Imaging God**The Meaning of Being Human****27th Annual ICS Niagara
Family Conference****Dr. James Olthuis, Keynote Speaker**

- Workshops on spirituality, sexuality, medical ethics, being "different," imaginativity, individual-community, popular music, friendship
- Worship services with Rev. D. Pierik and Rev. P. Slofstra
- Inspirational singing
- Concert by Peter Slofstra
- Special programs for children and young people
- Christian fellowship, sports, relaxation
- Camping and dorm lodging

August 2-5**Niagara Christian College**

Contact:

Institute for Christian Studies
229 College Street, Toronto, ON M5T 1R4
Phone: (416) 979-2331



Contestants	Problems:	THE APRIL LADDER				
		#1044	#1045	#1046	#1047	Sub.
					Total	Total
Points:	4	2	3	2	11	Total
G. Bloemendaal (II)	0	2	3	2	7	79
W.L. Boer	2	0	2	0	4	30
K. Amsinga (X)	3	2	3	2	10	10
P.W. Lamain (I)	0	Game only			0	3

The Ladder shows contestants near the top (90), middle (45) and bottom (0). This contest is ideally suited for those solvers who like to do it at their own speed. As soon as you reach the top, you win a prize whether you were fast or slow. So come and join us. A pamphlet is available with more information.

It was tough to get perfect (11), this month. Some tricky problems had a few too many tries.

THE APRIL SOLUTIONS

#1044 (Game) Moves which win: 1. R-R8, R-R6ch., R-R5, R-R4, R-R3, B-B7, B-N3, P-B3. Moves which draw or lose: 1. K-N2 or K-N3?, R-N8ch., 2. KxP, R-R8ch., stalemate or Black wins. 1. K-Q2??, R-B8; 2. RxP, RxP ch., and RxR wins.

#1045 (Kiem) Key: 1. N/K7-Q5 threat: 2. B-K5 mate Try: 1. N-N4 or Q7?, N-Q6 no mate

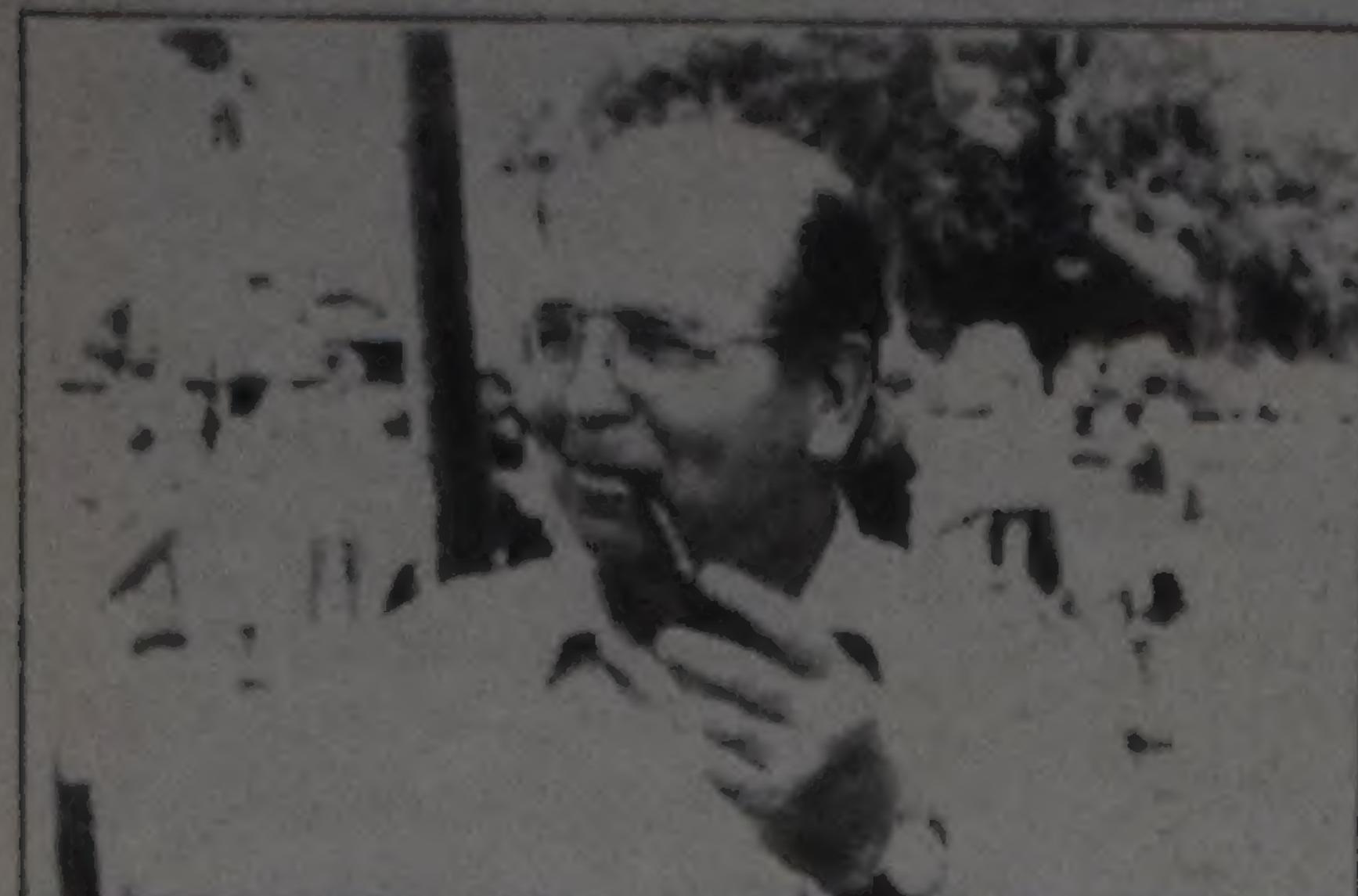
#1046 (Eggink) Key: 1. N-N2, KxN; 2. N-R4, K-R4; 3. R-Q5 mate 1. --, PxN; 2. K-K6, P-B4; 3. N-Q3 mate. 1. --, P-R4; 2. N-R4, ch., KxN; 3. R-N6 mate.

#1047 (Tchepnyi) Key: 1. B-K6 threat: 2. B-B2 mate Try: 1. B-QB2?, B-B4 no mate.

Let's Play**Chess**

P. Layer

Dutch



Communicatie ... Daar gaat het om (2)

Van Halsema's onthullingen

Herman de Jong

Wat was nu Uw reactie toen U Bill's referaat over stoelen en banken in de kerk las? Hebt U eigenlijk wel gereageerd? Of 'dumpte' U zijn theorieën maar in een kiepkarretje en liet het wegrijden door de wijde poorten van Uw onderbewustzijn, denkende: dat is toch te gek om los te lopen!

Stel nu het geval dat Uw dominee er laaiend enthousiast over was en tijdens een consistoriale spoedvergadering riep: "Broeders, laten we besluiten de kerkbanken te slopen." Stel nu ook het geval dat de kerkeraad zo lek was als een zeef (dat is natuurlijk ondenkbaar) en U werd al vroeg in de morgen van alle kanten op gebeld. "Heb je 't al gehoord, de dominee wil de kerkbanken uit de kerk halen."

Nu bent U er ineens wel lichamelijk en geestelijk bij bepaald. Lichamelijk, omdat Uw 'rustig' of ongeduldig heen en weer schuivend zitvlak (als de preek weer wat lang was) jarenlang op zo'n kerkbank gezeten heeft. Misschien hebt U zelfs de ruggen voor U lief gekregen. U wordt er ook geestelijk bij bepaald, want al die jaren hebt U zich op die banken, tenzij er lastig kroost naast U zat, stil en eerbiedig

kunnen voorbereiden op de dienst des Heren.

Wellicht is Uw eerste reactie: weer één van die malle kuren van die dominee! Of: als dat gebeurt zoek ik een kerk met banken! Of is Uw eerste gedachte geweest: wat zou dominee daarmee voor hebben?

Ik zag beren

Mag ik U mijn reacties vertellen? Bill moest, als zovele oude mannetjes, herhaaldelijk naar een zekere plaats achter in het restaurant. Dan bleef hij zo'n vijf minuten weg ... en wat kun je in vijf minuten veel afdanken! Ik zal eerlijk zijn ... mijn doorgewinterde Gereformeerde brein verzette zich razend snel tegen Bill's plan. Diegenen onder U die nu al een brief schreven naar de kerkeraad om de kerkbanken te slopen, moeten me dat maar niet kwalijk nemen. Per slot van rekening heb ik misschien iets langer dan U in de Gereformeerde draaimolen gezeten. Ik weet wat er gebeuren kan als je een paar boutjes aan zo'n molen losdraait. Ik draaide door de hoogte en laagte punten van het Nederlandse Gereformeerde kerkleven. Soms zag ik heerlijke vergezichten, vaak ook, als de motor iets

langzamer ging, liet die molen mijn stoeltje door de laagtepunten wiebelen ... daar waar het wereldse kerkmisvolk zich smalend vermaakte: wie gaat er tegenwoordig nog in zo'n ouderwetse draaimolen zitten!

Weldan, toen Bill z'n halfuurlijkse plasje ging plegen, was mijn eerste gedachte: Als die kerkbanken de kerkdeuren uitgaan, moet Bertus er vlug bij wezen! Als elke goede Canadees van Hollandse komaf laat hij zich door olie-en gasmaatschappijen niet op de kop zitten! Hij kocht een kachel, en rooft nu de Canadeese bossen leeg. Bertus doet dit bosjutten op Zaterdag. Nu is Bertus niet lui ... behalve op Zaterdagmorgen. Dan is het uitslapen geblazen. Zijn lieve vrouw, moeder en vader hadden dat al lang bekennen: dat enthousiaste bosjutten op Zaterdagmorgen zou maar van korte duur zijn. Daarom Bertus ... koop die kerkbanken voor een prikje. Wat zullen ze branden, vooral omdat de warmte van vele zitvlakken er nog in zit ...

Ook dacht ik aan de koster der kerk. Stoelen en tafeltjes? Ik zie een heleboel kosteriaanse beren op de weg. Steeds maar weer die stoelen recht zetten, en hoe doe je dat met het



stofzuigen? Deze kosteriaanse beren worden vast consistoriale beren. De koster heeft meer werk, dus moet zijn salaris omhoog. Twee uur koste(r)lijk kerkeraadsdebat zit daar wel aan vast ...

Een zere plek

Terwijl ik aan deze dingen dacht, voltrok zich een ander proces in mijn hersenen. Nu moet ik heel eerlijk met U zijn! Weet U, innerlijk nam ik een beetje afstand van de fijne Christen die in zijn enthousiasme een paar vastgeroeste ideetjes van ons overhoop haalde. Ach ... nou ja, ik zal het maar zeggen ... eigenlijk was ik een beetje boos op hem, omdat hij met een — overigens goed bedoelde — ingrijpende verandering een einde wilde maken aan een toestand waar ik me al jaren bij neergelegd had. Bill had, ondanks zijn vreugde om te behoren tot een reuze kerk, zijn vinger op een zere plek gelegd. Terwijl ik me bleef vasthouden aan Bill's onzinnige voorstel om stoelen en tafels in de kerken te plaatsen, was Bill me al mijlen ver vooruit... Communicatie, daar ging het hem om!

Toen Bill zich weer naast mij neerzette, was ik ook eerlijk met hem. Dat kostte me wel wat moeite. Ik was dan ook blij dat Bill's pragmatische Canadese geest het voorstel om de kerkbanken te slopen nog niet tot doctrine verheven had. Maar, zei hij, je zult moeten toegeven dat er iets moet gebeuren om de communicatie onder de 'communion of saints' te verbeteren ... of denk je soms, John, dat het niet voor verbetering vatbaar is? Wat zijn jouw ervaringen, John?

Toen heb ik Bill iets over mijn Hollandse en Canadese ervaringen verteld. Het bleek dat Bill ook kon luisteren ...

Geen gemeenschap meer

Beste mensen in Canada, ik ben eigenlijk een beetje bang

dat U onze verontrustheid niet begrijpt. Misschien is het zelfs voor vele van Uw kerken niet van toepassing. Maar ik zou zo graag willen zien dat mijn Nederlandse ervaringen zich niet gaan herhalen in Uw Canadese kerken. Want ... mijn thuiskerk mag ik nauwelijks meer een gemeenschap der heiligen noemen. In mijn kerk ben ik geen zondaar meer die door het bloed van Christus gered moet worden. Ik ben veeleer een aardige man, die vriendelijk behoort te zijn voor zijn medemens, vooral voor de medemens in de economisch onontwikkelde landen, niet zozeer voor mijn broeders en zusters in mijn kerkgemeenschap.

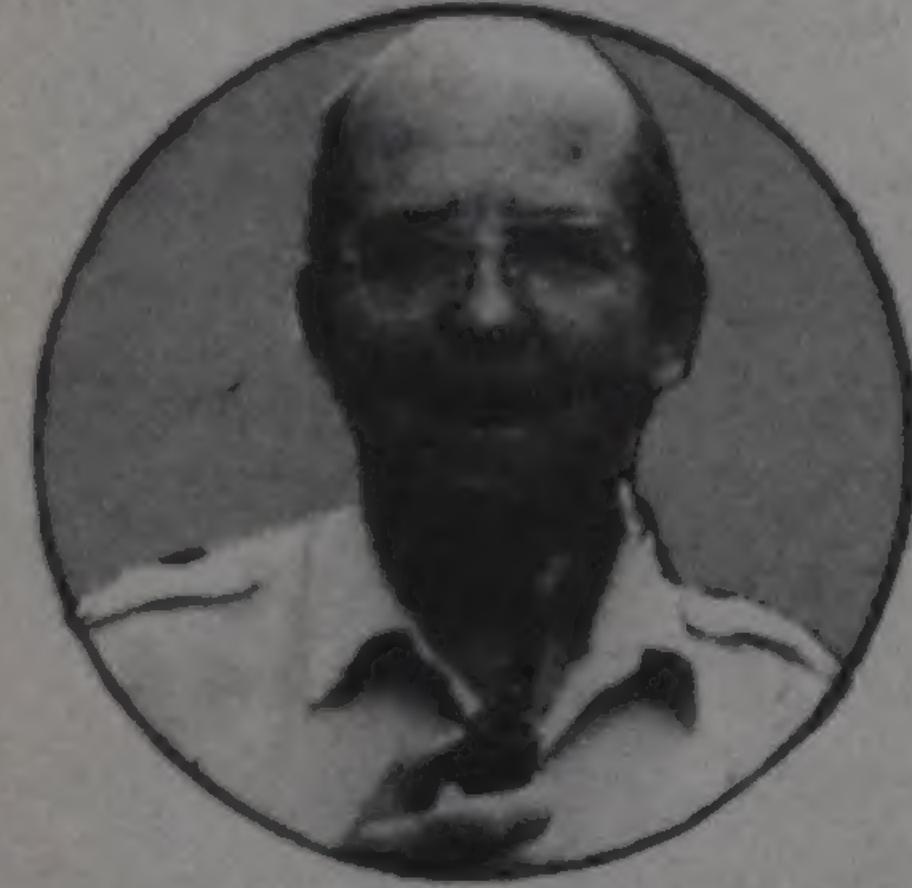
Dat kan ook haast niet, want ik zie die broeders en zusters bijna niet meer. Men komt op het laatste moment de kerk binnen snellen, en na de dienst is het kerkplein binnen een minuut leeg. Door de week zijn er geen vergaderingen meer. Mijn kerk is een kerk van individualisten geworden, en het wordt steeds moeilijker je vreugden en verdrietlijkheden kwijt te raken in je kerkgemeenschap.

Maar dat is het ergste nog niet ... we hebben door de jaren heen de snelle afloop der wateren over ons heen laten gaan, omdat we als verontruste broeders en zusters de gelegenheid niet zochten over het verval te praten. Waar niet meer gecommuniceerd wordt loopt men kans dat intolerantie of kerkelijke onverschilligheid zijn intrek doet.

Daarom... Bill's visie, hoezeer ingrijpend, moet ons aller aandacht trekken. Daar kun je eenvoudig niet van weg! Want een kerk zonder visie, een gemeenschap der gelovigen zonder communicatie, kan nog een poosje op de traditie voortdrijven, maar houdt uiteindelijk op kerk des Heren te zijn.

Volgende keer gaan we nog een keer hier over schrijven ...

THE EVENT THAT WILL SHOCK AND THRILL THE HEARTS AND/OR MINDS OF REFORMED CHRISTIANS!



Van Halsema is coming!

What? When? ... Fall 1985 (If the Lord wills and we live)

Ha! Where? Tentatively: Chatham, Sarnia, London, Drayton, Clinton, Owen Sound, Guelph, Hamilton Place, Brampton, Toronto (O'Keefe Centre?), Barrie, Bowmanville, Belleville, Ottawa, Grand Rapids, Thunder Bay, Edmonton (if arthritic knees have not given up: Neerlandia)

What? An evening with a laugh and a tear

(Tale used: Purest English possible)

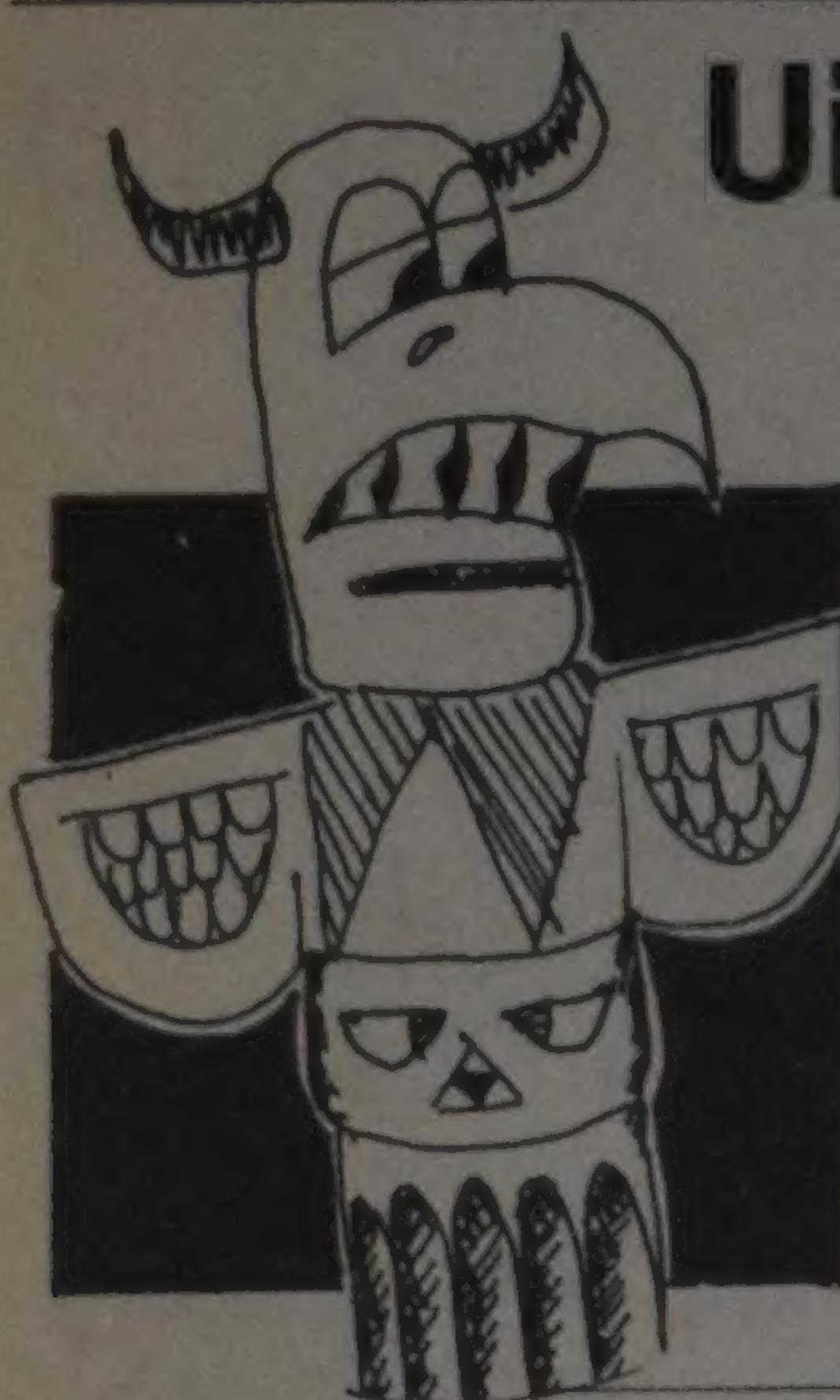
(Music used: Bach, Zwart, Asma and New P.H.)

Entree money? Pewseats: Equivalent to Pavarotti concerts

Standing: Equivalent to Bob Hope performances

Proceeds will go to the Salem Fellowship Fund \$75,000 is needed, thus keep Pavarotti equivalent in mind)

Van Halsema will tour under the auspices of Calvinist Contact



Uit Nederland

Waar trekt de drugshandel heen?

Minister van justitie
Korthals Altes heeft het startsein gegeven voor de sloop van een aantal panden aan de kop van de Amsterdamse Zeedijk, door het verbrijzelen van een muurtje met behulp van een zware stalen sloperskogel.

De minister zei, na zijn destructieve arbeid, dat het niet

vreemd was dat juist een bewindsman van justitie deze arbeid verrichtte, omdat de sloop van de panden het begin is van de bouw van een Golden Tulip Hotel op de kop van de Zeedijk. En dit hotel behoort weer tot het gemeentelijk plan om de Zeedijk schoon te maken van criminaliteit, in het bijzonder de drugshandel.

De vraag in Amsterdam is nu echter: waar trekt de drugshandel heen, als de Zeedijk werkelijk is gesaneerd?

Of zoals een politieman zei: Nu weet je tenminste nog waar je kunt vinden.

Minder hengelaars of minder contrôle?

(Radio Nederland) — Bij jongeren tussen de 15 en 25 jaar is het zitten met hengel aan de waterkant wat uit de gratie geraakt. Dit verklaart ondermeer de dalende verkoop in de laatste jaren van visakten, zonder welke men hier de hengel niet mag uitwerpen.

Dit is één van de conclusies van een NIPO onderzoek, waarvan de volledige resultaten later

zullen worden bekend gemaakt. Dat de verkoop van visakten is teruggelopen omdat er meer "zwarte" vissers zouden zijn, is volgens het NIPO onderzoek maar ten dele waar.

Zoals gezegd, de jongeren lijken hun interesse te verliezen, wellicht door het slechte weer. Maar over het zwart vissen gesproken, de contrôle op visakten lijkt niet erg

stringent. Want een onderzoek van het ministerie van landbouw en visserij heeft namelijk uitgewezen, dat maar de helft van de honderdduizenden hengelaars ooit is gecontroleerd op hun visacten.

De Westduitse tegenhanger van de ANWB beschouwt Nederland na Frankrijk als het goedkoopste kampeerland in Europa. Overigens staat ons land niet op de tweede plaats bij Duitse kampeerders, maar op de zevende, achter Duitsland zelf, Oostenrijk, Italië, Spanje, Joegoslavië, Denemarken en daarna pas het goedkoopste Frankrijk.

En na de badplaatsen aan

Wadden eiland de meest populaire bestemming voor Nederlandse touristen. De vijf eilanden hebben vorig jaar zes miljoen overnachtingen geboekt, en dat is bijna tien procent van alle touristische overnachtingen door Nederlanders. Zo blijkt bijvoorbeeld het eiland Terschelling economisch voor zeventig procent afhankelijk te zijn van het tourisme.

Je wordt niet zomaar rijk

(Dit artikel is gebaseerd op informatie van het Ontario Ministry of Consumer and Commercial Relations).

(Canadian Scene) — Eén van de gemakkelijkste manieren om lichtgelovige mensen op oneerlijke wijze van hun geld te ontdoen, is hen voor te houden dat zij met werk-aan-huis in korte tijd rijk kunnen zijn. Zulke methoden komen altijd aan de oppervlakte tijdens perioden van grote werkloosheid. En in de advertenties wordt gesproken over dure auto's, heerlijke vacances, maar over het werk zelf wordt slechts in vage termen gesproken.

Meestal begint men met een advertentie in de "Help Wanted" kolommen in de dagbladen. Men vraagt dan bijvoorbeeld mensen om materiaal in enveloppen te stoppen. Iedereen kan dat doen en op die manier kan men wat extra geld verdienen. Meestal moet men dan een aanvraag sturen naar een Postbus. Men krijgt dan een brief waarin men te horen krijgt dat men voor \$2 een "set of instructions," kan bestellen. Als men dat doet, dan volgt daarop vaak een vrij korte brief, waarin dan wordt gezegd dat men eigenlijk het beste af is met het kopen met een "kit" of een boek. Dat kost \$25 tot \$50 en het enige wat men daaruit dan leert is hoe men advertenties kan opstellen en plaatsen in kranten en tijdschriften voor werk aan huis.

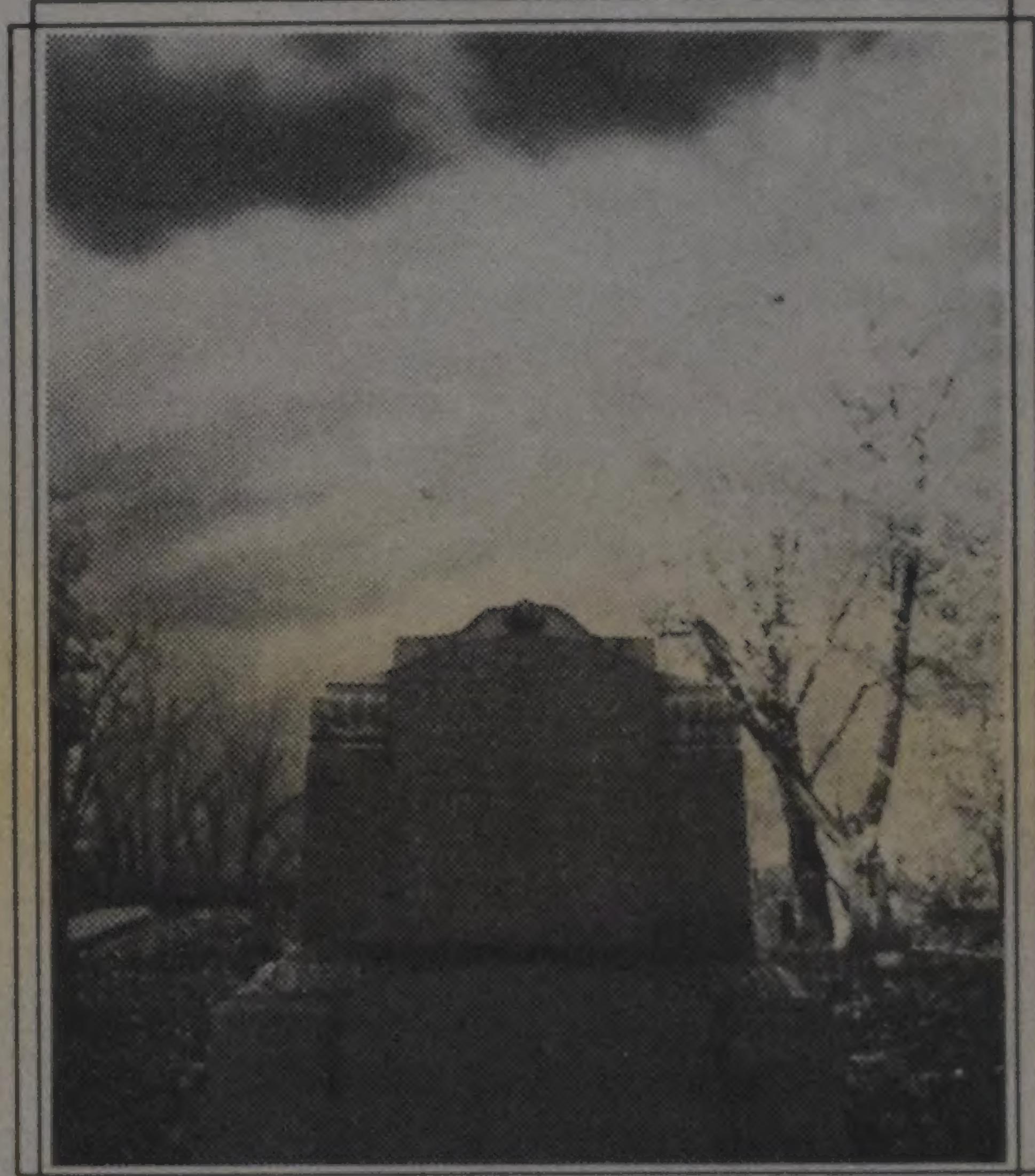
Het Ontario Ministry of Consumer and Commercial Relations zegt dat dit een manier is om kleine sommen geld uit de zakken van goedgelovige mensen te kloppen. Het is oneerlijk, maar

het is niet illegaal en er is geen enkele manier waarop de mensen hun geld terug kunnen krijgen.

Men gaat ook wel op andere manieren te werk. Voor een klein bedrag kan men vernemen hoe men met werk in het buitenland een salaris van meer dan honderdduizend dollar kan verdienen en "enorm rijk" kan worden. Je hoeft maar \$25 tot \$50 in te sturen en dan worden je alle inlichtingen gestuurd hoe je dat dan wel kan doen. Wat je dan thuis krijgt is een lijst met namen van firma's die zaken in het buitenland hebben. En die inlichtingen kan men vinden in kranten, tijdschriften en in de bibliotheek.

Als U teleurstelling wilt voorkomen, trek U dan niets aan van advertenties waarin "instructions" worden aangeboden. Een gewone eerlijke werkgever die iemand zoekt zegt trouwens naar wat voor persoon hij zoekt en wat de vereisten zijn om in aanmerking te komen voor indienstneming. Een bedrijf dat mensen zoekt die thuis werk kunnen doen voor de zaak, geeft alle nodige inlichtingen in de advertentie.

Als U toch nog twijfelt, bel dat het Better Business Bureau in Uw omgeving of het dichterbijzijnde kantoor van het Ministry of Consumer and Commercial Relations.



HIJ ZAL DEZE FOUT GEEN TWEDE KEER MAKEN

Ook de andere acht-en-vijftig mensen niet die de dood vonden in de laatste 10 jaar terwijl ze aan het werk waren in de buurt van electriciteitskabels in Ontario.

Kijk waar de electriciteitsdraden zijn voor u begint te werken. Bel Ontario Hydro of uw plaatselijke electriciteitskantoor en vraag wat de spanning is van de bovengrondse en de nauwkeurige ligging van ondergrondse kabels.

Geef de ligging dan duidelijk aan. Als u met anderen werkt, herinner hen eraan om zichzelf en hun apparatuur op een veilige afstand te houden. Zelfs het te dichtbij komen bij de kabels kan levensgevaarlijk zijn.

Als iemand in aanraking is gekomen met een electriciteitskabel, kom niet aan de apparatuur of de persoon, als deze nog in contact staan met de kabel. Houd anderen er ook bij vandaan. Het aanraken van het slachtoffer of de apparatuur — zelfs een lier of de lading op de machinerie, kan fataal zijn. Vraag iemand om Ontario Hydro of het plaatselijke electriciteitskantoor op te bellen voor hulp, of het afsluiten van de stroom.

Electriciteit moet ons geen arm of been kosten. Of ons leven.

Als u, of iemand die u na staat, in de buurt van electriciteitskabels werkt, schrijf om vrije informatie voor uw veiligheid.

Geef aan hoeveel exemplaren u wilt ontvangen alstublieft.

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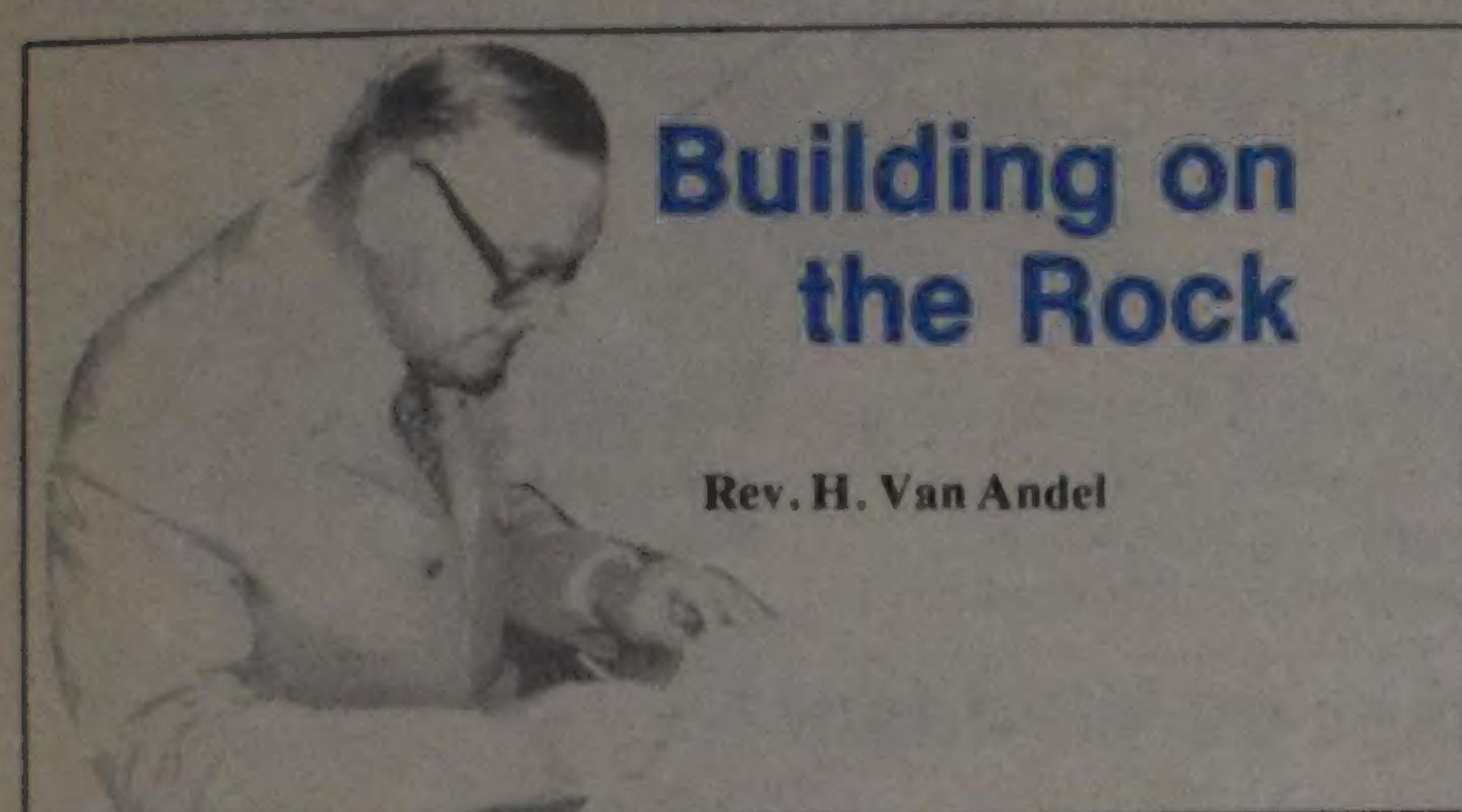
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Books



Building on the Rock

Rev. H. Van Andel

The Golden Rule and The Law

So whatever you wish that men would do to you, do so to them; for this is the law and the prophets.

Matthew 7:12

We must also reflect on the words which Jesus added to the Golden Rule. Jesus said that this rule was according to the law and the prophets. This is easy to understand. If we treat others in the same way as we want to be treated, we fulfil the second commandment: we love our neighbour as ourselves.

However, self-love must be sanctified. It can easily become sinful. While applying the Golden Rule in our lives, we must realize that the way in which we would like to be treated by others can be very egoistic. It is possible that we wish to be treated in a way which is not in line with God's ordinances at all. We can expect too much from other people. We can expect leniency while we deserve to be reprimanded or clemency instead of just punishment.

It is also necessary that we take into account God's laws for existing relationships. There are for instance parent-child relationships. A child cannot treat his parents as he or she wants to be treated by them. In the same way there is a government-citizen relationship or an employer-employee relationship. Such relationships demand different responses in life. In this respect, it is to be noted that Jesus' words do not mean: Do exactly the same to others as you want them to do to you, but treat them out of the same principle viz. the principle of love.

We need the guidance of the Holy Spirit and a right understanding of the law and the prophets (which is the whole Word of God) when we determine how we will be treated by others. Then we will treat our neighbour likewise. We need to bear the image of Christ.

Published posthumously.

Canadian history Riel rides again

Prairie Fire: the 1885 North-West Rebellion, B. Beal and R. Macleod, Edmonton, Alta., Hurtig Publishers, 1984.
Reviewed by H.J. Groenewold, Edmonton, Alta.

This carefully crafted and richly detailed narrative of the Riel Rebellion is the most appropriate way to remember and to recount the events of 100 years ago which persuaded Canadians to rise up in arms against their government. This book brings the past to life and provides the essential socio-cultural environment in which Indians, Metis and white settlers struggled to survive and live. It graphically describes the hopes, fears, and frustrations of these prairie settlers in their dealings with an uncaring government in Ottawa.

Using an abundance of archival and other sources, the authors describe the shameful history of Ottawa's treatment of the North-West. The central government took upon itself to decide the future of the prairies. The prairie communities were not consulted on such matters as planning, surveying, the appointments of officials and agents, or the enforcement of law and order.

This centralist policy was callously indifferent to the needs of prairie residents. Little, if any, sympathy was expressed for native and indigenous cultural communities. The prime concern was to force the Indian tribes onto their reserves. Indian agents did not hesitate to withhold food or in other

ways humiliate and degrade the once mighty Indian chieftains. Indeed, many agents held the Indians in utter contempt. Is it surprising that Indians came to hate the agent — the symbol of the central government?

The Metis also faced a dark and uncertain future. Their way of life, dependent on the buffalo, was rapidly disappearing. Many turned to farming, staking out traditional river lots. The central government ignored the existing pattern of settlement and decided to use the American square-lot system. The government not only refused to listen to complaints, it also refused to recognize any claims of land and aboriginal rights. To do so might jeopardize the pattern of white landownership.

The government's policy expressed the mood and spirit of late nineteenth century materialism. Primitive tribes and peoples must be encouraged and, if necessary, forced to embrace progress and material development. These people must not become a burden on the progressive element of society. The policy of cultural assimilation and behavioural conformity was for their own good.

By the end of 1879 the Indian and Metis situation was increasingly becoming desperate. Many white residents felt moved to help those in need. They openly criticized Ottawa's centralist policy. The government refused to listen.

By the early months of 1884 the Indians and Metis found themselves in such desperate straits that they turned to Louis Riel, a former leader who had been so successful in the Red River Rebellion of 1869-1870. On that occasion he had forced Ottawa to listen and to initiate a redress of grievances. Maybe Riel could also succeed in the North-West.

Riel arrived during the early days of July, 1884 and quickly established himself as the spokesman of all the disaffected peoples living in the North-West Territories. He forged an alliance amongst the white settlers, English half-breeds and Metis. He drafted petitions, wrote letters and plotted political strategies.

By the end of February, 1885 Riel was determined to pursue a more radical course of action: to establish a provisional government. Moderate support from white settlers and Metis fell away. The Church also opposed that suggestion. By mid-March Riel turned against the Church and presented himself as the prophet proclaiming the fall of Rome.

It was in this frame of mind that Riel was bent on rebellion,

fully expecting support from Indian tribes, English half-breeds and Metis, living in Canada and the USA. The rebellion broke out at Duck Lake on March 24, 1885 with a skirmish between some Metis and a small force of police under Crozier.

The authors' panoramic account of the beginning, progress and denunciation of the rebellion is not limited to Riel's charismatic and erratic leadership. Rather, the authors make extensive use of contemporary accounts, letters, diaries and other documents to describe the harrowing ordeals, the heroism of various individuals and the general mayhem that ensued in various populated centres. The narrative of the rebellion is rich in character sketches and filled with vivid anecdotes.

The rebellion was soon over and the government made plans to try the Metis and Indian rebels. The authors point out that the government had an open-and-shut case of treason against a legally constituted authority. They conclude that Riel's trial was relatively fair. There was no conspiracy to ensure a guilty verdict. But there was Macdonald's determination to carry out the sentence of death.

The authors find the trials of the Indian co-conspirators much more questionable. The central government was determined to find them guilty and to make them into object lessons to all Indian tribes. Eight Indian leaders were hanged and their bodies buried in unmarked graves near the banks of the North Saskatchewan at Fort Battleford.

And what of the aftermath of this rebellion? Many of the participants returned to their well-deserved obscurity. The Metis as a distinct cultural community was no more; the Indian tribes, cowed into submission, huddled in abject poverty on their reserves; and the central government returned to its somnolent indifference. The only major legacy of this rebellion was in Quebec where a wave of protest against Riel's execution marked the beginning of a fundamental political shift away from the Conservatives to Laurier's Liberals of the 1890's.

The authors have written such a very engaging account because they have struck a fine balance between narrative and analysis. They have also provided excellent illustrations and pictures to enhance the key events of the rebellion. It is a book which ought to be read by all students and scholars of Canadian history.

FROM COAST TO COAST

ALBERTA

Brooks-CKBR.....9:00 a.m. 1340
Edmonton-CHQT....7:30 a.m. 1110
Edson-CJYR.....10:00 a.m. 970
Ft. McMurray-CJOK. 9:00 a.m. 1230
Taber-CKTA.....8:00 a.m. 1570

BRITISH COLUMBIA

Abbotsford-CFVR. 11:30 a.m. 1240
Burns Lake-CFLD... 9:15 a.m. 1400
Kitimat-CKTK.....8:30 a.m. 1230
Osoyoos-CKOO....8:30 a.m. 1490
Penticton-CKOK....8:30 a.m. 800
Port Alberni-CJAV
(Tues.).....9:30 a.m. 1240
Prince George-CJBC. 8:30 a.m. 943
Smithers-CFBV....9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Terrace-CFTK.....8:30 a.m. 590
Vancouver-CJVB. 9:30 p.m. 1470
Vernon-CJIB.....9:30 p.m. 940

MANITOBA

Altona-CFAM.....9:30 a.m. 950
Boissevain-CJRB... 9:30 a.m. 1220
Steinbach-CHSM... 9:30 a.m. 1250
Winnipeg-CKJS.....9:15 a.m. 810

ONTARIO

Ajax-CHOO.....9:30 a.m. 1390
Atikokan-CFAK....10:30 a.m. 1240
Chatham-CFCO... 11:30 p.m. 630
Brantford-CKPC... 10:00 p.m. 1380

NEW BRUNSWICK

Fredericton-CFNBN. 10:30 a.m. 550
Newcastle-CFAN....9:00 a.m. 790
Saint John-CHSJ....9:00 a.m. 1150

FRENCH

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ONTARIO

CFML-Cornwall....9:30 a.m. 1170
CFCL-Timmins.....9:30 a.m. 620

QUEBEC

CHRS-Montreal....8:00 a.m. 1090
CKLM-Montreal....9:15 a.m. 1570
CKCV-Quebec City.. 7:15 a.m. 1280
CHLN-Three Rivers... 7:45 a.m. 550

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